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EDITORIAL

Our Base of Operations

Principal David Cairns of Aberdeen, who died a few months ago, will always be remembered as one of the most understanding friends of the Federation and faithful readers of The Student World. Not only in British S.C.M. circles, but on the continent of Europe, in America and China, there will be many who will give thanks for that strong and kindly spirit, which counselled so shrewdly, and never grew old. In 1945, as the war was coming to an end, Dr. Cairns wrote two letters to the editor from which the following sentences are taken: "The Federation interested and stirred me, and stirs me still... We all perhaps dreamed a bit in those days, but it was the kind of dream in which I am very thankful to have shared, and which I think is a long way nearer the truth than the earthly dream which we share with all mankind. Looking back in all sober deliberation on these years and dreams, can we not say that, had we not had them, we could not possibly have had the Federation... and the Ecumenical Movement?... I believe in the W.S.C.F. It is a grand base of operations granted by God's Providence before either war. You could not begin it today".

In the life of any organisation, and especially of an international one, tradition is vitally important. This gene-

ration is not likely to forget that it owes the Federation to the dreams of its predecessors "before either war". Indeed it is just this creative combination of the contributions of the past, and of a new day, which makes a General Committee Meeting of the W.S.C.F. an occasion at which we may say: "The Federation stirs me still". The first Meeting since 1938, and the first since we passed our fiftieth milestone in 1945, took place at the Château de Bossey, near Geneva, in August this year. The men and women from twenty-eight national Movements, who took part, had a profound sense of the importance of making the tradition of the Federation real in a new, and uncertain, post-war situation. None would perhaps suggest that this was an outstanding meeting, but it did its main job. One might say that at Bossey the Federation, after eight years of guerilla fighting with inadequate lines of communication, re-established its "base of operations". The wide range of proposals for advance in a variety of spheres, which will certainly be reflected in future issues of this journal, is itself evidence of a vigorous new beginning.

Two factors went into the formation of the "base of operations". One is a very simple one, which remains of pre-eminent importance — the making of friendships. Many delegates had their first experience of an international assembly, and met for the first time their contemporaries from other countries and churches. At the end of ten days they had broadened their "base of operations" more than they knew. There were also friendships which had to be remade. Some of the most significant work was done in small informal groups, where the truth was spoken in love, and a new understanding formed in a common need of forgiveness. This was no academic discussion, for these who had fought on either side were present; those who had been part of the occupying forces and those who had been in the resistance. Out of such conversations came the most notable statement of the meeting, the Resolution on Victorious and Defeated Nations, printed in the Student World Chronicle. In passing that Resolution the General Committee had deepened its "base of operations" in a truly remarkable

way. If it is true that it would be difficult to begin the Federation today, it was certainly re-begun at Bossey in the power of the Spirit.

But a "base of operations" must have the clearest possible definition of its purpose. Here we were greatly helped by older leaders, and especially by the five who gave the addresses published in this issue. They certainly spoke to the needs, and strengthened the convictions, of those delegates — and they were by far the majority — who were present for the first time. Those who heard the addresses will welcome them in printed form, and those who seek a "base of operations" for their own movements, or their own lives, may begin to find it here. In the Federation, "There is one body, and one Spirit, even as ye are called in one hope of your calling". And that is so because we recognise "One Lord, one faith, one baptism". And upon such a foundation we can afford to "dream a bit" that more than earthly dream of the Kingdom, because we rely upon the faithfulness of the "One God and Father of all, who is above all, and through all, and in you all".

R. C. M.

The Word Made Flesh

A meditation on the Prologue to the Fourth Gospel

HALFDAN HÖGSBRO

In these four words of our title, St. John states both the essence and the miracle of the Gospel of Jesus Christ.

He calls Jesus the Word. He did not learn from our Lord himself this way of characterising Him. Probably the Old Testament suggested it to him; but he fills the old bottle with new wine, drawn from his own consideration of what he had really met in Jesus Christ. In calling Jesus the Word, and amplifying his meaning, he witnesses to the eternal nature, and deity of this man of Nazareth, Whom he had met; to His being the Son of God; to His creating all that exists, and to His being the source of all life and all light. In quiet argument — so quiet that the argument is hardly felt — he claims for Jesus of Nazareth that which the scribes claimed for the law. Not the law of Moses, but the Lord Jesus, is the fountain from which flows all truth, all grace, all redemption and regeneration for the life of the children of God. Jesus Christ, and not Moses and his law, is the Word of God for ever and ever.

The true nature of God

Our thinking today is not under the pressure of Jewish erudition, but rather under the pressure of old and new agnostic or idealistic concepts. We are told by this message of Jesus Christ, as the eternal Word of God, that God is not eternal silence. He is not by nature, from

the beginning and always, the Hidden and Unknowable One; He is not simply incomprehensible power or a meaningless sequence of events; nor is He the eternal, self-sufficient Being, Who has no relation to anything outside Himself, as philosophers in all times have thought. Neither is God the uncomprehending and incomprehensible One, as the man in the street, exposed to the shocks of life, thinks He must be — One whose reasons for letting this or that happen are not worth while enquiring about. No, says John, "In the beginning was the Word, and the Word was with God and the Word was God". Note that the Word is always a word from one to another. In the Word the one shares himself with the other. The Word does not belong to solitude, but to fellowship. The Word does not apply to secrecy and darkness, but, on the contrary, reveals the secret and enlightens the darkness. The news that Jesus Christ, as the Word of God, was in the beginning and was with God and was God, tells us that God from the beginning desired communion, wished to communicate and to share Himself, wished to bring life and light. This means that God from the beginning was love. The whole created world originates in the Word as the love of God. Because God loved, all creation has been created. From the love of God all that is derives its life and its light. That is what John wants to say to us, when he speaks in this way about Christ.

But there is one thing more to add, which may be difficult for us to understand, namely that, although the created world can only originate in, and live by, the love of God, yet so all-comprehending and eternal is the love of the Father that His love cannot find its full expression in the created world. His love can only fully express itself in the Word, in the Son, in the eternal relation of the Father to the Son.

The paradox of the Incarnation

St. John goes on to say: "the Word was made flesh". In these words, as full of content as they are brief, he

states the meaning of Christmas and the paradox of the Incarnation.

Note how all-embracing is this word "flesh". The whole of mankind is embraced in it. Here, where we are told that God comes to us and becomes one of us, a phrase is used which comprehends the whole of mankind. That God unites Himself with us, does not mean that He unites Himself with some specially selected individuals, or that He pledges Himself to a part of mankind, perhaps a part which in racial, cultural or religious, respects is extraordinarily prominent or creative. No, when God in Christ became man, He identified Himself with all men. He makes them an indissoluble unity before God, when he expresses the mind of God towards all men in a single act, this act of Incarnation.

At the same time it is worth noting that the early Church, in trying to describe the miracle of the Incarnation, did not choose words which might express the dignity of being man, but, on the contrary, used words which make one feel the lowness of being man: "He made Himself of no reputation and took upon Him the form of a servant and was made in the likeness of man"; "Though He was rich, yet for your sakes, He became poor"; "God sent His Son in the likeness of sinful flesh". Look closely at these phrases: "to be of no reputation, to be a servant". We ought really to translate the word servant as slave; to be a slave, to be poor, to be in sin, that is what it means to be a man. That is what it meant for the Son of God to become a man. That is what "the Word was made flesh" means. There is about this word "flesh", as the Bible uses it, some scent of earth, of sexuality, of inaccessibility by the things of the Spirit, of incommensurability with God. Such is mankind. It is flesh in this meaning of the word. Such flesh cannot see the Kingdom of God. And it cannot improve. "That which is born of the flesh is flesh", says the Bible. Into this mankind, fallen from the glory of God and standing under the judgment of God; into this demoniac sphere of tempting, bewildering and destroying forces; into this

destiny of temptation, suffering and death, the Son of God voluntarily entered. That is what it meant when we read : "and the World was made flesh".

In the Word being made flesh there was no pretence. This is wholly different from all heathen tales, and all Christian legends, about God or gods, who now and then visit the earth in human frame to look into some situation and put it in order. It is also far above all pious thought that God in His heaven cares in some way for the world and is troubled as to what happens to his creatures, and in some fashion suffers with them. When God allows His Son to be made flesh, He shows in a most disturbing way that He is in deadly earnest in sharing the lostness of men. It is therefore no wonder that the thoughts and feelings of men have revolted against this as being sacrilege to God's exalted majesty, above all limits of space and time, above all human pollution. One has only to think of the old docetism and much new idealism, and of many pious paintings and drawings, which show us a weak, womanish shepherd, or teacher, or bridegroom. A god who is really made flesh, a god in a manger, a god on the cross — human thinking reacts against that. Man will not lose God, and he feels that in that way he would lose him because he cannot find him in the manger, or on the cross. Nevertheless any conception of our Lord, which does not radically agree with His being made flesh, does not get at the reality and truth of the story and preaching of the Gospel.

The miracle of the Incarnation

You might have expected, and indeed in the Church it has now and then been expected, that the message of the Incarnation would somehow involve the acknowledgement by God of the value and nobility of human nature. But he who listens attentively to the words of the apostles will find that they are not so concerned. The miracle of the Incarnation is not the miracle of the high dignity of man, a dignity so high that God became man. It is the miracle

of the love of God, and of the humility and obedience of the Son, which were so great that God allowed His Son to descend into such lowness, "the likeness of flesh". And yet, the better we are at apprehending this miracle of love and humility, the more likely we are to find, in the second place and in quite another way, in this message of the love of God through the Incarnation an evidence of the value of man in God's eyes, and of the responsibility of being a man in view of that value.

On the other hand it must be made clear that, when the Word was made flesh in Jesus of Nazareth, — really in this powerful meaning was made flesh, — it still remained the Word, commissioned with the authority and the full power of God. When the Word was made flesh, the flesh was fully controlled by the Word of God ; it was wholly subject to it, and responsible to it. Thus it was made clear what it meant at the beginning in the creation, and what it shall mean at the end in the full redemption, to be a man who lives in communion with God.

By adding one point more, or only expressing that which has already been said in another way, we may understand from this message about the Word which was made flesh that the Word of God was made action, historical action. Something happened because God loved. The love of God was not made an idea, or an emotion, it was incarnated in an action. That action did not leave God untouched and unaffected ; it meant the greatest sacrifice, the complete self-devotion of God to men, in uniting Himself with their destiny of perplexity and restriction and suffering and curse.

In the Incarnation of the Word, which fulfils itself and shows its real bearing on the cross, the height and the depth of the Gospel is reached. Here is the cross-roads between all Christian and non-Christian or pseudo-Christian thinking and conceiving. The early Church knelt down, and the Catholic Church kneels still, at the words of the creed : "*Et incarnatus est*". And rightly so. Here you feel the throbbing pulse of the joyful Gospel

of the wonderful works of God. Through this action of God, the grace of God, the destiny of the world, and the assurance of salvation for everyone, have been made seen and heard within the history of mankind.

The rule of faith and life

Here is the rule for our Christian faith. Need it be said that here too is the rule for our life, and all we have to do. When this act of God is received with real and humble faith, we receive with the faith the will and the power to do what corresponds to the faith. Why do we need further admonitions and commandments? If our spirit were completely open to, and responsible to, the spirit of God, if our faith had matured to full power and knowledge of its own bearing, if our old heart of stone were quite cut out and a new heart of flesh created in us, then, as soon as we had heard what God had done for us, we should know what we had to do. As soon as we had understood the promise of God, we too should understand what admonition was contained in this promise. But this is not so. In every Christian man are two men, an old and a new one. Something in the Christian must die, and something in him is created and shall live.

That is why God treats us as children, and has to tell us distinctly what we should have known from the Gospel by ourselves. That is why we have to be told in plain words: "let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation and took upon him the form of a servant and was made in the likeness of men: and being found in fashion as a man, he humbled himself and became obedient to death, even the death of the cross". Just as the love of God in the Incarnation of Jesus Christ became united with the world in such a fervid and irrevocable manner, that the fate of the world in its entanglement and disgrace and death became the fate of our Lord, so ought we to be united with the fate and misery

of the world. Detached from God we may fancy ourselves to be detached from our neighbour and his world. But overcome by God, and bound to Him through the same act with which He has bound Himself to the whole world, how could we still be able to look upon our fellow-creature and his world from a distance, how could we still consider it as something which may concern us or not concern us, just as we prefer? "Let this mind be in you, which was also in Christ Jesus". The Bible calls the Church the Body of Christ. That is to say that in the Church, God in some way continues to make his Word flesh.

Service of the truth, and service of man

What does that mean to us? There are two things I wish to point out. In Jesus Christ and His message the truth of God was made human flesh and blood and thus put on the conceptions and ways of thinking of that time, but it did not do so in such a way that the truth of God completely controlled the thought of the time, and brought every thought into obedience to God. And so the Church, and students within the Church who have a special responsibility here, must in the same way unite themselves with the thinking and science of our time. In our trying to understand the Gospel, the world and life, we must put on the flesh and blood of our modern scientific thinking and researches. But we must do so in such a way — and it is certainly no easier in our time than in the time of the apostles — that anything, as St. Paul puts it, that exalts itself against the knowledge of God, and every thought, is brought into captivity to the obedience of Christ. God Himself will judge us as to how we do it, and praise our work as good material for his building, or burn it as hay and stubble (with ourselves saved — yet so as by fire).

And it further means that the love of God has to be made flesh in our love and our service to our fellow-creatures, and our common world. What God has done

to you in Christ, that you shall do to your neighbour, being a Christ to him, as Martin Luther puts it. As God has borne your flesh, so you ought to bear the flesh of your neighbour. As God bore your sin and ignominy and pain, so may you as a limb of the Body of Christ, which is the Church, bear the sin and ignominy and pain of the world. Do we now understand why the apostles in proclaiming the Incarnation drew special attention to the low and disgraceful side of being a man? What were we profited if God had only borne our honour and spirit and life, but not our disgrace and flesh and death. And what would your neighbour and his world be profited, if you were willing to bear its honour and nobility and power — the old Adam is always ready to do that — but not its disgrace and lowness and weakness? No, it is to this last way that the Incarnation points. It is this way that we have to go and not merely the way of patiently enduring and suffering the world and our neighbour. The Word was made flesh; love was released and incarnated itself in an act; suffering became action.

This must be our rule and order. So it is shown to us in the incarnation of Christ. But how shall we be able to understand and respond to it, how shall we be conformed to God's becoming man in Christ, how shall we ourselves become human, and live as men with men in God's way, if this love of God is not accepted by us in personal faith and self-devotion, and if we do not pray that the old heart of stone in us be cut out, and the new heart of flesh be re-created in us every day? Only where that happens and is renewed in us every day, is the Incarnation of Christ accomplished in us and His love of the world every day made flesh in the life and service of His Church.

God is Faithful

REINOLD VON THADDEN

There can be no doubt that for countless numbers of people the statement, "God is faithful", has no longer any personal significance.

With dogmatic communism some have declared war on the whole idea of God. With the philosophy of existentialism others are convinced that as a matter of experience God is dead and therefore of no consequence for the struggle and needs of a creature that must depend upon himself alone. In both cases any thought of the faithfulness of God is excluded. But even where men today by reason of their tradition and education have not come to rule out radically all question of God from their minds, their experience in these past years of war and catastrophe seems at least to have proved that the Church's preaching of the mercy of God belongs to the world of legends.

Can we still believe in God ?

How can we still believe in God's goodness, when the bitter loss of home and of loved ones, when hunger and unemployment, sickness, misery and death daily convince us of the opposite ? How can we avoid bewilderment at God's justice, when on all sides we see that the innocent are particularly hardly hit, while knaves are protected and promoted ? How can we hold fast to God's faithfulness, when circumstances have long clearly shown that all conscientious performance of our daily work, all political loyalty, all scrupulous honesty in money

matters, all matrimonial fidelity and all true participation in Church worship and Holy Communion have had but one result, namely that others have reaped the benefits, earned the money and received the promotion, while we have remained "the poor fools", feeling ourselves abandoned by God and man?

And yet deep in our hearts there is a yearning, a hidden voice, which is not satisfied by this rational rejection of the Christian Gospel. Beneath our hatred, and our scepticism of all simple piety which believes in the reality of God and His grace, lie our sense of futility, our loneliness and cold hopelessness in a machine-ridden age. We call out for warmth, for security, for certainty, for peace and community. In the midst of a world dominated by ruthless power politics and the economic competition of open or hidden dictatorships, there breaks forth the craving for a world where all this is of no consequence, a world where quite opposite values rule, where we are not constantly downtrodden, pushed about and shouted at, but where there is someone who is faithful, who supports and trusts and loves. Is there in the eternal world an echo to this cry?

God has revealed Himself

One thing is certain. We men are never at any time in a position to solve by our own wisdom the riddle of the existence, the majesty, the commands, the omnipotence and the grace of God. When we try to penetrate God's secret by way of our reason, by mystical contemplation or ascetic practices, we grope vainly in the darkness. But, thank God, we are not asked to do this. God Himself, who dwells "in the light which no man can approach unto" (I Tim. 6 : 16), has come forth from his concealment and has revealed himself to us in His Word. And what is written about Him there is in fact quite different from the usual picture we have of Him as the dark "God of Vengeance", threatening, chastising, ruling, destroying, and mercilessly pursuing the godless. Certainly God hates

sin, and sits in judgment and watches jealously over His sovereign right and His honour. But already in the Old Testament we find : "Know therefore that the Lord thy God, he is God, the faithful God which keepeth covenant and mercy with them that love him and keep his commandments" (Deut. 7 : 9).

This "faithfulness" of God is not merely one attribute which happens to go along with others, a kind of offset to His otherwise fearful nature ; it is His very essence. Even where God sits in judgment, where He lays violent hands on us and overthrows us, His act is a "visitation", an act of hidden grace and salvation. It is of this that we read in the Psalms : "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me" (Ps. 119 : 75). What really makes us unhappy and takes away our peace and all true joy is our pride, our delusion, our rejection of God, our disobedience. Therefore God's goodness is by no means to be recognised only in times of good fortune, but above all where he bars our way, "breaks our evil will", (Luther) and in the shattering of our lives protects us against ourselves.

If we want to pray with the psalmist : "Let thy loving kindness and thy truth continually preserve me" (Ps. 40 : 11), we must not forget that this preservation is by no means simply a matter of protection from external calamities, but signifies above all that infallible, ever-watchful faithfulness of God, which "sees" when we are on the "path of evil" and through suffering and disillusionment, through want and misery, leads us "in the way everlasting" (Ps. 139 : 24).

Yet we remain in doubt

Abundant experience shows that, in spite of all this evidence, men encounter God's self-manifestation in His Word, the revelation of His mercy and faithfulness, with the greatest doubt. The words of Goethe, "Truly, I hear the message, but I lack faith" (Faust I), are

invisibly stamped upon the hearts of countless men and women.

In my Russian prison camp one of my fellow sufferers once said to me: "You have a religious bent and therefore you have the power of assurance and fortitude, but I haven't got it and therefore all your words of comfort mean nothing to me. What is mercy? When I was young, because I couldn't defend myself, I knew only poverty and need. When I became older, I realised that if we are to take care of ourselves, we must fight, regardless of everything, against those who exploit us. And now in the war I think that we Germans have all come to realise that a nation can only progress, if it makes use of its advantages and superiority without sentimentality. Otherwise, we fall a victim to the others who pay us back in the same coin. And what am I to understand by faithfulness? When I was at the front, my wife was unfaithful, and so I treated her in the same way. So far as faithfulness and camaraderie among soldiers is concerned, I had an opportunity of studying that on the Eastern front, when the captain of my company quite happily left me in the lurch with some other comrades, when a sudden enemy attack cut us off from the rest of the company. For me all these touching conceptions are nothing but silly pulpit talk."

Have we any ground of certainty which assures us of God's faithfulness, even when our unfaithfulness, our selfishness, our inconsiderateness, our uncharitableness, scoff at the existence of such spiritual realities? Is there any proof of the truth of what the Bible says, any guarantee that God keeps His promises, and makes possible even here on earth the reflection of His light, His life, His power, His justice and His grace?

Christ is our assurance

There is no proof of the kind which satisfies man's reason, there is no guarantee; but there is in this world of lies, of injustice and infidelity a witness to the faithfulness of God. That witness is Jesus Christ.

The whole New Testament is nothing else but one long hymn of rejoicing, sung by the first Christian community in honour of God's Son, in honour of Him who came down to this poor world, not only to declare His Father to a fallen, and godless race, which was blind to God's goodness, but also to become our brother and to prove before the very eyes of the doubting, the timid, the embittered, and those walking in life's shadows that God loves us. Here is one who has taken upon Himself all the hatred of the world, all the enmity of mankind, the contempt, the insults, the scorn and the dishonour, the torment of body and the anguish of soul, Gethsemane and Golgotha, so that, though bound Himself, He might burst the chains which fettered us, throw wide again the gates of Paradise whence the angel drove us forth, and by His death open for us the way of life.

The outstretched arms of the Crucified declare that henceforth there can be no more fear and despair, which God is not ready to meet with comfort and help, no more depths of loneliness and abandonment, which His light and mercy cannot reach, no guilt, whether personal or collective, which is not embraced in the power of His forgiveness. Therefore the first Christians did not weary of speaking of the "faithful witness" (Rev. 1 : 5). It is He Who sealed the proof of His witness with His blood and now, as the eternal, "the faithful high priest in things pertaining to God" (Hebr. 2 : 17), intercedes for His flock, that flock whose rights he established for all eternity on Good Friday and Easter Morning.

Experiences of God's faithfulness

More than once in the thirty-five years of my conscious Christian life with its many vicissitudes I have been able to experience how royally God fulfils his pledges, and his promises, when we learn to put our whole trust in him. I should have to write a whole book if I wanted to relate how God had helped me in my difficulties as a student, or as a soldier, or as the head of a family,

whenever I brought myself to trust implicitly in his mighty and merciful guidance and to leave all to him. But I shall never forget the moment in 1937 when I was arrested by the Gestapo, deprived of my Bible and my book of Bible Readings, and transported to a lonely cell for individual prisoners in the notorious Police prison on the Alexander-Platz, Berlin. Suddenly I heard quite clearly within myself the words of the Gospel of St. Luke, 18 : 7 : "And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them ? I tell you that he will avenge them speedily." From then onwards, throughout the whole time of that imprisonment, the firm conviction never left me for a moment that God's power would protect me and give me back my freedom.

I recall another scene from the year 1945, equally indelibly imprinted on my memory. It was in a cellar in Eastern Germany about ten days after my arrest by the Red Army and shortly before I was dragged away to a concentration camp in the swampy forest region of Northeast Russia. For a week I had been seriously ill with European cholera, and hardly able to stand upright. Every night for hours I had to reply to the questions of the officials of the Russian G. P. U. and was not exactly treated gently. They wanted to force me into admitting membership of the national-socialist party, and saw in my denial a particularly vicious obstinacy and malevolent defiance of the conquering power, which they set about punishing by the use of force. Utterly exhausted, bleeding, half unconscious, and crushed in spirit, I finally found myself in a dark prison cell, already overcrowded, and sank down in a damp niche in the wall. There was nothing but strange fellow prisoners right and left, who seemed by no means delighted with the new arrival ! Then suddenly a grey-haired man beside me began to pray very softly in the words of the 23rd Psalm : "The Lord is my shepherd ; I shall not want. He maketh me to lie down in green pastures : he leadeth me beside the still waters. He restoreth my

soul : he leadeth me in the paths of righteousness for his name's sake. Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou art with me ; thy rod and thy staff they comfort me" (Ps. 23 : 1-4).

In that moment I experienced not only spiritual comfort, but an almost physical re-invigoration ; and the amazing, but unshakable, conviction was born in me that here again in this new difficult situation God would not leave me in the lurch. And indeed he did not, neither then nor later, when death raged all round me and when, passed by the Russian camp doctors for release to Germany and eight times crossed off the lists by the competent authorities, I had lost all human hope of returning home to my people. If I were to try to sum up my experiences of ten months of imprisonment as a political criminal on the Arctic Coast, I could do so only in the words of Hannah's famous hymn of praise :

"The Lord killeth, and maketh alive

"He bringeth down to the grave, and bringeth up.

"The Lord maketh poor, and maketh rich :

"He bringeth low, and lifteth up." (I Sam. 2 : 6-7.)

The lessons of faith

But we cannot arrange such acts of God's protection, we can only ask. God's sovereign majesty is revealed where he decrees it. As Mont Blanc shrouds its snow-capped peak in the clouds for weeks at a time and remains invisible, so that we quite forget its existence in the landscape, until the moment when the giant unexpectedly casts off its veil, and stands there before us in all its power and indescribable majesty, so God likewise remains the *Deus absconditus* (Luther), inaccessible of approach to all our intellectual efforts and passionate longings. And then, one day, when the need is greatest, he comes forth from his hiding place, the

Deus revelatus (Luther), and makes it overwhelmingly clear that he is there and has already long since taken all our cares, all our heartache, into his almighty and merciful hands.

A final question which was often put to me in the months of my imprisonment: can we ask God for help in external things, can we come to him with earthly requests, great or small, or have we the right to expect God's faithfulness only in purely spiritual and religious matters? There is no doubt about the answer. There are no boundaries to God's creative and beneficent activity. For him bodily and spiritual needs are one and the same, outward appearances of the same fatal root-cause, both calling for the same divine help, with which he puts an end to all fear, all subjection, all hunger and thirst, all pain, all loneliness and all godlessness.

And so he commands us to come to him with all our troubles "as dear children come to their loving father" (Luther). So long as we believe that we must confine God to merely "spiritual" functions we are not being particularly pious, we are only showing that we have not yet begun to understand what the New Testament means by "faith".

And its responsibilities

God's faithfulness carries responsibilities. He who thinks he can thoughtlessly lay claim to God's kindness, without responding in complete devotion and complete obedience, will not only lose the blessing which lies in the experience of God's goodness, but will surely come under God's judgment. When Jesus Christ forgives our sins and takes us into the fellowship of his disciples and permits us to live in the flock of the Good Shepherd, who faithfully follows every single lamb on the stony, dangerous and lonely path of its life, we stand once and for all in his service, and under his command. When the Risen Lord gathered His disciples round Him for the

last time before His Ascension, He sent them out to the apostolate of the Church of Christ on earth with the promise: "Ye shall be witnesses unto me... unto the uttermost part of the earth" (Acts 1: 8). Whatever this mission may involve, and however we may conceive our task of witness in all its variety, in the "preaching of the word" and in lay activity within our particular earthly vocations, one thing is certain that there is no discharge from the army of Christ's witnesses, who witness above all to his faithfulness. This witness is at one and the same time world-wide and wholly personal; it includes the sanctity of the individual soul's relation to God, as well as the whole field of social and political life. But the ultimate object of this witness is never our efforts, our achievements, our success, but only the praise of the great deeds of Him who as Creator, Saviour and Redeemer is eternally the same.

We have spoken of the faithfulness of God. Let us not forget that the New Testament sees this faithfulness as bound up with the call, through which in all ages and in all places God has redeemed the children of men from the darkness and the destruction of the Kingdom of Satan into His light, His truth and His peace: "Faithful is he that calleth you, who also will do it" (1 Thess. 5: 24).

The Secrets of the Kingdom

A Meditation on the Parable of the Labourers in the Vineyard

PIERRE MAURY

If we would know what the Christian life is, we must ask Jesus Christ ; we must consult Him, not our own personal ideas or other people's opinions. If we would know who has the right to bear the name of Christian, to say that he is "of Christ" or "belonging to Christ", whom should we ask but Him who is the first to bear this name ? Only the Good Shepherd "knows His sheep" (John 10 : 24).

Who belongs to the Kingdom ?

Jesus many times designed who were His disciples. In His sermons, His parables, His private conversations, His appeals and His warnings, in the prayers for His own, and especially in the high-priestly prayer (John 17), He told us what it meant to follow Him, to lead a life which He judges worthy of His name, a Christian life.

But according to the Gospels He often used a mysterious word to designate those whom He acknowledges here below and whom one day He will confess as His own before His father in Heaven. He talked of the Kingdom of Heaven. Christians are those who belong to the Kingdom ; the others are those who are "outside". It is this metaphor, which Jesus especially loved to use, that I have picked out in order to proclaim to you what

a Christian life is, and to call you to lead this life. It is not an easy metaphor, for it often seems to suggest a reality not yet in existence, the reality which will follow a future, which is unknown: the Last Judgment. And certainly none can deny that the Kingdom of God has not yet been manifested and established beyond dispute. Can it be that we shall only live a Christian life in the full sense of the words *after* this event?

The careful reader of the Gospels knows that Jesus does not use the future tense alone in speaking of the Kingdom of God, and that He sees us belonging to the Kingdom already. More than this, when Jesus speaks to men it is to call them to enter into the Kingdom now. Otherwise it will be too late for these men: "the door will be shut". Thus the Christian life, as we live here below, is the act, or the series of acts, by which we cross the threshold of the Kingdom of God. One day we shall see to what unknown domain we pass from this threshold. This will be the endless day of unimaginable joy. For the moment we must *enter* this Kingdom. And it is this *entering* which is our Christian life and which makes it serious and decisive.

But what does this metaphor mean? It is not easy to understand. And for this reason we must once again let Jesus Himself explain its meaning for us. We will listen to Him depicting this Kingdom which we must enter, in one of these parables which He uses, and which He introduces with the formula "the Kingdom of God is like unto..."

The King's initiative

In this parable the first thing we notice about the entry into the Kingdom, and so upon the Christian life, is that it is an action which is not our own. The Kingdom of God is first of all the initiative of the King Himself. "The Kingdom of Heaven is like unto a man that is a householder, which went out early in the morning to hire labourers into his vineyard." This is a very

remarkable beginning. It is indeed the essential feature of this strange story chosen by Jesus to emphasise the ultimate decision which we have to make in life. But we are so used to reading the Gospel without plumbing its depths that its most significant peculiarities escape us. We ourselves should doubtless have suggested a different illustration from the one Jesus uses. Workmen seeking employment — this, I think, would better suit our natural conception of entry into the Kingdom of God. For we always consider that communion with God, the friendship of God, is the goal of our search and our labours, as though the God whom we wish to know and love were elsewhere from where we are, elsewhere than in this world, hidden in some retreat, accessible only as the result of our most strenuous exertions. Now for Jesus the Kingdom of God is not like men out of work crowding round the door of a labour exchange. It is not like the anxious, sceptical zeal of men, or our own now over-confident, now despairing agitation. It is like the Lord of the vineyard who, early in the morning — marvellous preparedness! — goes out to seek those whom he means to pay a living wage, this wage which is really the gift of His goodness.

Let us remember the equal and unjust distribution of this payment: equal to signify that this Master, who is God, will refuse none of His generosity to any of those who have answered His appeal, but unjust in relation to our claims to deserve the divine favours. Do not these labourers, conscious of their rights, call attention to their toil and their burdens — like the Christians who make a list of their virtues and believe that their sufferings will win them Heaven? Always, too, there is this frustrating comparison with others!

Yes, the Kingdom of God is not like the hearts of men, hearts so full of calculations, of claims and grievances. It is like a master who is good, with His uncalculating goodness, a master who is righteous with the righteousness of his love. To enter into the Kingdom, to lead the life of a Christian, is to know that this master

exists, and to believe in his righteousness and his goodness.

Do we not need to learn this disconcerting and happy secret of the Kingdom, not only to break our pride, but also to allay our fears? For even if we have a whole lost day behind us, even if we know ourselves to be the last of the last, the entry into the Kingdom of God, the Christian life, is possible for us. This strange Lord of the vineyard, from the morning to the eleventh hour, has not wearied of going out to seek labourers.

The Kingdom of His Grace

But here we discover a second marvellously strange thing about the Christian life, a second secret of the Kingdom.

Why is there this perseverance on the part of the master to seek men for his vineyard? Can it be that he wishes to cultivate it better, to make it more productive, to seek, with increased labour, a better yield? The parable does not suggest this at all. It would seem that this generous, and slightly eccentric landowner is only interested in paying the greatest possible number of labourers.

Is this not also the mystery of our God, so totally different from the mystery of our egoism? His Kingdom is not the Empire from which He derives glory. His Kingdom is the joy which He distributes; it is the reward which Jesus spoke of which will be great in Heaven (Matt. 5 : 12), the reward which will be ours, but which will also be God's. For from henceforth "Joy shall be in heaven over one sinner that repenteth", one sinner who discovers the joy of repenting (Luke 15 : 7).

Yes, the Kingdom of God is not an enterprise producing big returns. It is the bounty of God offered to all those whom God has been seeking from the creation of the world until its last hour, in order that they may be happy with what He gives. If only we would understand why it is always the word "grace" which must come

to our minds and our lips when we hear of the will of God ! If only we could take this word seriously, wholly and in its full depth of meaning ! Then we should understand at the same time that the Christian faith is concerned with good news, truly with the love and "the peace of God, which passeth all understanding" (Phil. 4 : 7).

Labourers in the Kingdom

But this understanding belongs only to him, who agrees to become one of God's labourers. Such a labourer is not a skilled worker, not a worthy worker, not a qualified worker ; he is simply a worker who has let himself be hired, who has received the call and the orders of his master. Whoever understands that, understands what grace really is. He does not abuse the generosity of God, he does not make it an excuse for laziness or sloth, he does not feel free to waste his life. God's work is to love us, to overwhelm us with His love. But only he knows this who, whenever he hears the promise of this reward, enters the service of this Love.

Thus our entry into the Kingdom is henceforth our great and certain hope, and from now on our obedience. There is no hope but for the obedient servant. And every servant awaits with ever more joyful assurance the time when, receiving his reward, he will be able to comprehend the depth of the goodness of God.

I have commented on the overwhelming simplicity of this parable. But a parable is only true when it ceases to be an external picture, or striking comparison, and there is no longer any distance between its message and ourselves, when it becomes a blinding light in which the most concrete reality of our life appears to us suddenly new, serious and decisive. May God give us this simple, open and childlike heart for which the parable of the Kingdom of God becomes the word that unlocks the Kingdom of God. Listen once again then to what Jesus knew and revealed to us about this Kingdom.

The God whom we imagine for ourselves is false.

The true God is different. With a strange reality He looks upon this world, this poor world in which our life is lived. And all our occupations, our labours and our plans, as well as our idleness, our leisure and our hesitations, are judged in a word : we live to no purpose. We are men who live without accomplishing anything, in a total and final uselessness, in the vanity of all that is done under the sun, as the said Preacher. But God does not grow impatient with this wretchedness simply to condemn us on that account. Truly He reveals it to us — and more harshly than any sceptical philosophy. "Why do you stand idle?" He asks. Nothing we do which will be a lasting, fruitful accomplishment, not only an accomplishment in time, for time destroys, but one for eternity, "where rust and moth do not corrupt, and where thieves do not break through nor steal" (Matt. 6 : 19).

In perfect obedience

Yes, God tells us this. He speaks the truth, although we try to object. But at the same time He also says to us "I have something to give you to do, something lasting, as lasting as Myself. None of you must remain inactive, without a vocation, convinced that no one has need of him, that his life is really and incurably useless. No one is condemned to lose heart through feeling that he is useless". Such is the mercy of God that He wants to use us, to give our days meaning and value, giving them a task and a duty. Such is the mercy of God that we cannot lack courage to live, once we have heard His voice. Such is the love of God that in creating us, each one of us, He has associated us through pure grace with the eternal work of His Kingdom. One day, knowing that we were and could only be bad instruments of His perfect work, He sent His Son Jesus Christ, the only One capable of obeying Him. He sent Him to be first of all the good servant of the Kingdom in our stead, and then to be our Master, the

model for our life on earth. Henceforth our task is primarily to believe in what He has done for us, in His perfect obedience, and He also gives us His task : our obedience to Him, our faith in Him, our trust that He is really the door through which we may enter (John 10 : 2).

Who would not wish to give up despairing and complaining of his life, or fearing his future in time and in eternity, because he has Jesus Christ as his life (Phil. 1 : 2). Who would not wish, like a happy child, or like an unemployed man who has his dignity and usefulness restored to him, or like a worker who is happy in his toil, to seek and find the way of obedience, to turn his days and years into obedience, to bear perhaps the heat and burden of the day, but to toil with the joy of work well done, while awaiting the day where it will be said to him : "Well done thou good and faithful servant, enter thou into the joy of thy Lord" (Matt. 25 : 21)? For anyone who desires these things, the Kingdom of God will not be mere words, but a reality, a fulness and a marvellous hope.

Christian Hope

ERIC FENN

Two kinds of hope

The war has brought us to a place where there are only two possible ways of retaining, or sustaining, hope. One is to pretend that things are not as bad as they seem ; to imitate the ostrich and bury our heads in the sand so that we do not see the dangers around us and believe, some way or another, that the dangers will pass us by. That is a method which has sometimes succeeded ; and it is not for an Englishman to set it lightly aside. For was it not Napoleon who said that the only reason why *he* was defeated was because the English did not know *they* were, and has not the English method of "muddling through", of concentrating on the immediate tasks to be done and not trying to see far ahead, been in large measure the strength of my country ? And one of the great weaknesses of the western world today is its obsession with diagnosis. We have analysed our human situation for years without gaining thereby the power to change it. And history is not made by analysis but by action, and by action in the immediate setting where alone action can be taken.

And yet there is a limit to this concentration on immediate duty ; it only succeeds where there is, somewhere in the background, a plan of campaign which has rightly estimated the dangers and the chances, or else where the situation is in fact more stable than it appears. The ostrich only survives if the dangers it ignores are

slight, or if, in fact, some other animal deals with them on its behalf.

The only alternative left to us is to face our peril with open eyes and somehow to find a ground of hope which is deeper and more abiding than the peril itself; to seek our foundation beyond the situation which endangers our existence — beyond it and yet not unrelated to it. This is to recapture hope and confidence within hopelessness itself, because we see more deeply and see more truly than other men.

Now, Christian hope is of this second kind. There is, in the Bible, no trace of false optimism. *This* world, the scene of our human history and the arena where we struggle and suffer and die, enjoy our pleasures and encounter our defeats and know our deepest joys — this world, for the men who wrote the Bible, had a beginning and will have an end. It is temporal and must pass. The human nature which has come to birth in this earth is not in itself dependable nor of itself immortal. We, too, were created, and over us hangs a double fate — for we have been given that precarious honour of the choice between life and death, light and darkness, heaven and hell, and there is no guarantee which we shall choose or where we shall end.

Moreover, if we turn to the broad sweep of our human history there is no ground in the Bible for believing that any form of human culture, any civilisation or way of life, is indestructible or eternal. The Bible covers many hundreds of years and in its pages the birth, growth and death of civilisations, the great preoccupations of man, are incidental to another and greater interest — the final interest of man's relation to God and to eternity. Any biblical view of our own contemporary situation will be of the same nature: there is no foundation discoverable in the Bible for the view that western civilization is the final form of human life, or in itself essential to human survival, or that its passing would be any more catastrophic for human destiny than the passing of Babylon, or Assyria, of Persia or

Greece or Rome. The ground of the enduring hope which shines unmistakably through the pages of the New Testament is elsewhere.

The Christian revolution of values

The revolution in values involved in becoming a Christian is so complete that it is difficult to find analogies which are adequate. The way which is most helpful to me, personally, just now is semi-mathematical. There are some problems in mathematics which cannot be solved within the usual framework ; you have to change your co-ordinates before you can handle the material, introducing a new dimension altogether. To take an absurd illustration : suppose there were creatures who only knew two dimensions — breadth and length — and whose world was therefore to them entirely flat. They could not form any conception of our three-dimensional world as long as they remained in that condition, and the invasion of their two-dimensional world from our world — when, for instance, we stooped down and pushed them about — would be entirely inexplicable. Moreover, they could not understand their own life from within their own world ; it just would not make sense because it would in fact be part of a deeper, more varied, more exciting world of three dimensions. Only by awakening to the existence of the third dimension they were ignoring could they begin to make sense of their life.

It is like that with us. Mankind in general sees only the world of time and space. Now and then some event occurs which perplexes and disturbs, or even blesses man with unexpected happiness and a peace which is not of this world of time and space ; but, for the most part, man lives altogether within the four corners of this world — and wonders why he cannot make sense of it or find an abiding place within its walls. And the truth is that he has too narrow a framework ; he is ignoring — either deliberately or because he knows no

better — the much more important, much more potent factor of the eternal. When he thinks of it, if he does so think, it is as an extension of his own world — a mere going on and on in space and time, rather than as a different order of being altogether. He ignores the eternal — and thereby makes his life nonsensical.

The Christian is a man who has begun to live within different co-ordinates, whose centre of gravity has shifted into the eternal. For the Christian all fundamental events take place not in the world of space and time (as understood by other men) at all; but in the eternal dimension. The world his fellow-men know only has meaning in relation to that eternal reality. Apart from that it is an abstraction, something only partly real. His interest and his traffic are in the eternal. As St. Paul said: "our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. 3: 20). And if we look for our Saviour from the eternal world, then it is there and from thence that all ultimate meaning comes. There can be nothing more important than salvation. And therefore it is there that the Christian grounds his hope — precisely there where the natural man sees only vague and shadowy superstition, and not at all in the apparently firm and reliable life of the material world. That is the measure of the difference between Christian hope and the hopes of the world. It is a complete shift in interest, the beginning to live from a different centre outside the space-time world altogether and yet not, as we shall see, unrelated to it.

The biblical contrast

This contrast — the contrast between secular and religious hope, between the worldly and the heavenly life — runs right through the Bible and comes to sharp focus in the New Testament.

a) The Old Testament is, from one point of view, a heroic attempt by men who were more and more

aware of the Eternal Reality, of the Living God, to make sense of their experience while confining their attention still to this world. There is little or no doctrine of an after-life in the Old Testament; all that was shadowy and vague. The great travail of prophet and psalmist was concerned with the vindication of the ways of a righteous God within the confines of human history. They were trying to solve the problem of human life with inadequate co-ordinates, trying — often desperately — to demonstrate the justice and mercy of God (concerning which they had no shadow of doubt because of His dealings with them in the depth of their own souls) on the plane of history and in the life of the individual. The end of that travail was twofold: Job (on the one hand) and apocalyptic ideas (on the other). The Book of Job, one of the great human documents of all time, wrestles with the stubborn fact that, judged on the plane of this world alone, God is not just; that it simply is not true to say that “I have been young and now I am old; yet have I not seen the righteous forsaken, nor his seed begging bread” (Ps. 37: 25) — and Job comes at last to no solution of the problem save in the stark fact of God’s existence and God’s power. For Job is silenced not by a resolution of his problems, but by the unveiling of the nature of God in His mighty acts. “I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself and repent in dust and ashes.” Man’s destiny remains tragic and dark, with only faith to live by.

The second terminus of the Old Testament journey was apocalyptic — that is, the belief that the world would be renewed by the direct intervention of God, so that an enigmatical human history, running its course from darkness to darkness, would of a sudden be illumined and made meaningful by the invasion of God, by the entrance upon the human stage of a totally new actor in whose appearance lay the secret of the whole baffling drama. But, because this again was seen within the

four corners of this world, the hope it engendered became the human hope of the justification of the People of God within the historical process. The people of Israel must be delivered from oppression, if need be by God Himself; and the end of history must see the rule of Israel established over their enemies. It was a hope still imprisoned in mortality.

b) The New Testament breathes a different atmosphere. Something has happened to widen immeasurably the human horizon. "If in this life only we have hope in Christ", cries St. Paul, "we are of all men most miserable. But now is Christ risen from the dead and become the firstfruits of them that slept." (I Cor. 15: 19, 20.) But not only has the environment of man widened far beyond the confines of the space-time world, but its centre of gravity has shifted permanently. The writer of the Epistle to the Hebrews puts it in one telling phrase: "That... we might have a strong consolation, who have fled for refuge to lay hold of the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, entering into that which is within the veil" (Heb. 6: 18-19). You see how that bases our hope in the very place where the natural man sees only shadows? "Entering into that which is within the veil" — an anchor dropped in eternity and unaccountably holding fast because there is at last firm ground for it to hold in. It is the awakening of the human spirit to the wide spaces of the eternal, and man's discovery that the eternal is not unknown and unknowable, a subject only of speculation, but dependable, firm, revealed. And the unveiling of that dark mystery is due to one unique event — the Resurrection of the Lord Jesus Christ from the dead and men's recognition of Him as Lord both of this world and of the eternal; for the same writer goes on: "... within the veil whither the forerunner is for us entered, even Jesus". The hope of the New Testament is centred wholly on Him, but not only — or even chiefly — because of what he was within this universe of space and time, but because the same

Lord Jesus, who had walked the fields of Galilee, shewing forth the power and life of God, was also *Lord*, both of heaven and of earth. The three-dimensional animal, Man, had become aware of the dimension of the eternal — and all life was therefore different.

Its effect in History

What came into the 'world of Christianity was something so new that even the first understanding of it created a new type of civilisation. We are living at the end of that first Christian civilisation and, on the other hand, in the hope of renewal in a fresh understanding of the same creative fact of incarnation. I confess that I find consolation ever and again in contemplating the miracle of the Gothic Cathedral; for it is a miracle that such a structure should have arisen in so brutal and squalid an age, that tribes only lately emerged from barbarism should so soon have produced minds capable of conceiving so lovely and meaningful a thing as the Gothic Cathedral and hands skilful enough to build it. And, when one understands the long years that went to the building of any one of these lovely ships of stone, the sheer continuity of inspiration and tradition which made it possible for varied crafts to co-operate over a hundred years or more and produce a harmonious design, expressing the one essential faith, then the miracle becomes even more staggering. And the Cathedral is symbolic of the civilisation which gave it birth; and it all runs back into man's first dim grasping of the central fact of the Incarnation — that coming together of eternity and time which revealed the true nature of human life and destiny. But the driving force was a movement which stood on the edge of time and at the beginning of the eternal. That is the central paradox of our life — that the creative movements are those which acknowledge fully the eternal, not those which immerse themselves in time. History moves in the eternal, as Reinhold Niebuhr ever insists, and only when we recognise

this and live by it, can we become creative of the future.

This is a thing which we are dimly beginning to apprehend once more. One of the things which is forcing us back to the truth of our life is the breaking down of secular experiments of all kinds. Twenty-five years ago, the immense power and drive of the Russian experiment seemed to give the lie to this insistence on the eternal. Here was a vast social upheaval, creative — even determinative, as we felt — of the future, based on the rejection of the religious insight into the meaning of human life. But now ? It looks very much as though beneath the mask of propaganda and the veil of secrecy there is something as old as Babel — man's self-destructive thirst for power and domination, only the more ominous because organised in a gigantic collectivism. Moreover, the democracies have no reason for self-complacency. We have all of us known a decay which was almost fatal ; and we have yet to prove that the democratic way of life can solve the critical problem of the modern world — the use of immense power for human ends. And power is only creative if it is directed to ends beyond the confines of time and space, directed to the eternal good of man and not simply to his material well-being ; for this alone can so easily spell despotism, whatever fair words may be used to disguise the fact.

But in the chequered history of Europe what have been the truly creative moments ? The moments when new life — and not simply the rearrangement of the old life — has come into being ? One thinks of the Benedictines — that little group of men who gathered round St. Benedict on Monte Cassino at the onset of the Dark Ages to learn a new discipline of prayer and work, a new simplicity and a new obedience. At the time they seemed insignificant enough — and yet, two hundred years later, their successors helped to mould the civilisation of the Middle Ages and gave coherence, and even wisdom, to the crude rulers of the infant Europe. Or one thinks of the Franciscans, witnessing to simplicity and poverty against the pressure of both

Church and State ; or of Luther and Calvin and Wesley. These names stand for movements of major significance ; but all of them were movements more conscious of the eternal than of time. Their strength lay in that very fact. They were manned by people who stood, and knew that they stood, on the edge of things temporal and who lived as those about to depart. And each of these movements began to decay as soon as it lost that initial awareness of the eternal and became immersed in the affairs of this world alone. So in my own country, our Labour Movement was born of the Evangelical Revival ; the Christian social conscience was the product first of the Methodist Revival and then of the Oxford Movement (with its revival of Catholicism in the Church of England), and both sources were profoundly other-worldly in emphasis, and each began to decay when it lost that governing sense of man's eternal destiny which is native to the Christian faith.

Contemporary problems in the light of the Eternal

Let us turn then to see more clearly what difference this other-worldly faith makes to our own contemporary issues.

a) The apparent situation is desperate indeed. Mankind has created a type of society, destined, so far as we can see, to become a world-civilisation, which rests more and more on specialised scientific knowledge and which places vast power in the hands of the few. It is a society which cannot work, if left to itself. In its early stages it was believed that the less you interfered with it the better it would work ; that, if every man pursued his own self-interest, harmony would result and society function better and better. We see now that this was a mistake, though possibly true of the stage of development which industrial society had then reached. The Leviathan we have conjured up from the deep must be controlled and directed or it will consume us. But to control a vast society, even on a

national scale, seems to be beyond man's strength without tyranny. Human freedom is jeopardised by the kind of society we have created — and so you get the two extremes : those who put control first in the name of justice, and those who would save freedom at any cost, even if the wheels of society labour and the whole machine is like to break down. And this has taken ominous political form as a result of the war ; the two views are organised into immense blocks of political and military power corresponding not only to rival ideologies but to a vast shift in racial and national power. And the bone of contention is not only the organisation of the world the rest of us have to live in, but the use of atomic energy which may either blow us all to pieces or increase a hundredfold the power we already know so little how to use aright. The background to this struggle is a widespread misery without parallel in the sombre history of humanity. It is such a picture as nightmares are made of, without issue or awaking. Within the confines of this world man has come to the end of his resources and, while the politicians stagger from crisis to crisis, the plain man goes about the business of salvaging something of his life with a cold fear at his heart and a sense of futureless existence which destroys all forethought and all hope. It is a situation which seems as though it cannot last and yet everybody must dread its end lest its end be even worse.

The truth of our life

b) This dark and hopeless picture leaves out of account the greatest and most potent factor of all, the factor which, for the Christian, is the beginning and the end of all existence : the Eternal God and the working of His Spirit. Indeed, our predicament is the extremity of man's attempt to understand and order his world from within itself, without reference to the eternal and with no vision of Man's final End. If all power is destructive if divorced from the sense of man's eternal

destiny, then this power which we now possess must be the end of our civilization if not the end of Man. But — and it is an important “but” — God does not cease to exist when man ceases to believe in Him ; nor does he ignore His world when man ignores Him. In every human situation, of whatever kind, there are three factors and not only two : Man and the World — and God. In every meeting between men — even in the councils of the United Nations — there is this third and governing factor of God’s Spirit ; and nobody — not even Mr. Molotov or Mr. Bevin — can escape from that august Presence without ceasing to be. We need, surely, to recover the biblical sense that even pagan powers are under the hand of God, and what the tyrant does is never wholly what he intends to do : it is always the resultant of his self-will and the Will of God. And in some mysterious way, which we cannot understand, what the Will of God can effect depends on the prayers of those who believe in Him.

The second difference which the sense of the eternal makes in our view of our present situation is that in shifting the focus of our attention from this world to the eternal, it both lifts some of the horror from this world and at the same time makes our handling of this world even more important. This is another of the paradoxes of the Christian Faith. As Christians our rightful preoccupation is with man’s eternal destiny ; yet that destiny is concerned with the present. The place where the eternal intersects with the temporal is in the *now* — in the present moment — for it is there that we are confronted, whether we know it or not, with the living God. It is not for us to be unduly concerned with the future — which is under the hand of God ; nor with the past — which is covered by His mercy. What we are responsible for is the handling of that bit of human history which is the *now* ; and we are there responsible before the living God. That both lifts the anxiety from our hearts and urges us to action ; for the voice of God does not normally come to us of

a sudden and from beyond, but through our fellow-men and their need.

The life of prayer

And this leads on to the third difference, to which I have already referred: that there is such a thing as prayer, and there is still in the earth such a thing as a Church. The Church is that fragment of mankind which is consciously at the end of man's resources and stands at the edge of things temporal looking towards the things which are eternal. It is, if you like to put it so, an essentially eschatological fact. It has no meaning apart from the eternal and it draws its life from the Holy Spirit of God. And that life is the life of prayer. It is time we came to terms with that one stark fact: the Christian life is prayer or it is nothing at all different from any other form of life.

But let us be clear. Prayer is not cajoling God to do things he does not otherwise feel inclined to do. We do not — or we ought not to — persuade God to our way of thinking or to action which is in our interests. Our whole purpose, as Christians, is to be conformed to His Will; to become more and more identified with an already existent, already operative, Spirit whose inner nature is love. That is not something which we can do; it is something which can happen to us, if we stop wanting anything else to happen to us. It is a high and terrible adventure, involving nothing less than the death of our self-centred selves and our rebirth as children of the Father. In so far as that happens to us, in so far as we cease to be hindrances to God's action, to that extent we enable His Kingdom to move forward. We do not do that by our busyness, by our effort; we do it solely by allowing Him to remake us after the pattern of His own compassion — which, in a world like this, means suffering. That is plain from the Gospels and from the Epistles alike. "In the world ye shall have tribulation" said Jesus; and St. Paul

spoke out of knowledge when he said that he "filled up that which was lacking of the sufferings of Christ". For the eternal is not characterless. It has a face and a heart and a living Spirit : the Eternal God is Love ; and to be identified with Him, in a rebel world, means some form of crucifixion. It cannot mean anything else. But that is the way by which the world is changed, and there is no other.

What then is our hope ? We look for it in vain within this world, for there is neither Scriptural nor scientific ground for believing that the world will do anything but disintegrate. It is a hope which is sure and steadfast simply because it is grounded not in this world but in the eternal. It is a hope which is a consequence of the Resurrection of our Lord and it is confirmed and strengthened as we lay hold of the fact of His Ascension — His Lordship both here and in the eternal. It involves a complete reversal of human values, nothing short of beginning to live from a new centre and being transformed by the renewing of your mind. It is at once able to take the strain of a time like this, a time of the breaking of nations, and to give power — the only possible power — to make headway against circumstance. It is fed not by brooding on the future or lamenting the past, but by faithful action where alone action can be taken — in the here and now, in the context of the eternal, in responsibility before the living God.

World order as a Christian Concern

JOHN C. BENNETT

Though differences of theological outlook are still important among the members of the Federation, it can now be said that, by somewhat different routes, all of us, or most of us, have come to the same conclusion that God calls this generation to find the way to a world community that is organised to prevent war and to realise both justice and fellowship among the nations. I conceive it as my function, taking that for granted, to state what I see to be the distinctively Christian basis for this concern, to suggest some of the important differences between a Christian and what we may call a "secular" approach to the problem, and then to indicate what light we may have as Christians on several of the immediate questions which harrass us daily, as we think about this Christian concern for world order.

I

The Christian basis

The Christian basis for world order does not consist of scripture passages which, by some inevitable interpretation, lead to the conclusion that a world-wide political structure is a part of the purpose of God for this world. But if we take the Bible seriously and reflect upon what it means for this interdependent world which has before it an indefinite future, we may quickly see that the central biblical teaching implies this Christian concern. The Christian concern for world order cannot, unfortunately, be taken as an obvious element in the tradi-

tional theology and ethics of our Churches. Protestant theology and ethics, in particular, have been far too much conditioned by nationalism. The doctrines of the state that have been common among us stress the importance of the given national state as ordained by God as a means of preventing anarchy, but the Churches have been far too helpless in face of the fact that the national state is the most destructive agent of anarchy on a world scale. These are general statements and each of us who represents a particular tradition may say that his doctrine had at least better possibilities than that of some other tradition. We need not get into that kind of argument here. Would not all my readers admit that, whatever the implications or possibilities of a particular type of Christian theology and ethics, there has been in the traditional teaching of all of our Churches on this question too much silence or too much confusion?

I shall now speak of four Christian approaches to this concern about world order. They cannot be separated from each other and they must always be seen together.

The Sovereignty of God

The first is our faith in the universal sovereignty of God as revealed to us in Christ. The sovereignty of God, first of all, limits the sovereignty of each state. It is conceivable that in a world, quite different from ours, in which states lived side by side with so much space for all of them, and such abundant resources for all of them, that there would be no serious reason for conflict between them, and if there were among them a common religious ethos and a common understanding of morality, it would be sufficient to trust to the fact that the people in those nations accepted with varying degrees of religious awareness the limitation of each nation under the sovereignty of God. Under such conditions an international political structure might not be necessary. It is easy for an American to imagine that the nations of Scandinavia might live together like this forever without any political

organisation uniting them. But this idyllic picture — which under favorable conditions may be a possibility in some regions — has, of course, no significance for our world as a whole. I speak of this because it is necessary to point out that we can only deduce the Christian concern about political world order from faith in the universal sovereignty of God when we take that faith in connection with the actual predicament of man in this world. If that is understood, we can see the relevance of biblical teaching about God to this problem. When Amos said : “Are ye not as the children of the Ethiopians unto me, O children of Israel, saith the Lord ?” the quest for world order about which we are now speaking had already begun.

God speaks to us through the Bible but, in the light of our understanding of His Will that comes to us from the Christian revelation, we can also hear Him speak in the events of our time. Those who know nothing of the biblical revelation may discern aspects of His purpose in these events. Is there any doubt that we can discern the purpose of God for our World in the fact that all humanity is bound together in fateful interdependence, that nations, if they are to avoid collective suicide, must find the way to a world organisation that is strong enough to prevent aggression and sufficiently just to undercut the occasions for war ?

The commandment of love

The second Christian ground for this concern is the commandment of love that knows no human barriers. This approach presupposes, for the Christian, the universal sovereignty of God but many Christians do, as a matter of fact, start here. There is a desperate desire on the part of the vast majority of men to prevent a third world war. This may or may not be the consequence of Christian love. Much of it is the sheer will to live, the hunger for security. If we are to see how Christian love must lead us to dedicate ourselves to prevent a third

world war, we should emphasise two things. Firstly, there is the deep longing to deliver humanity from the countless horrors that war brings to the people of the world. We ourselves want to be delivered — that is right — but we also want to deliver all the potential victims of another war from the dreadful suffering and loss that so many of us have experienced. In the second place we are obliged to act now to prevent war so that we may not in the future be forced to choose between the bitter alternatives which have confronted us in these last years. To put it in another way : we must do what we can now to prevent war so that it will not be necessary for us to drop atom bombs on one another, or starve one another, twenty years from now.

Whatever some of us may think about the question of pacifism and about how far a Christian should participate in war, it is almost a certainty that if a third world war does come we here will be directly or indirectly instruments of the atomic destruction of one another's nations, *of one another*. Our Churches may succeed in keeping such methods of warfare under criticism, but there is no evidence yet that, on a large scale, they will lead in the absolute rejection even of the atomic bomb, if their people are once more caught in the dilemma of surrendering to tyrannical power or of resisting such power by whatever means may have a chance of success. Neither pacifism, nor some form of outlawry of atomic weapons, will save us from involvement in such deeds of horror if there is war. Before the bombing of Hiroshima many of us were involved directly or indirectly in deeds of horror so destructive and so cruel in their effects upon persons that we need not speak about atomic bombs in order to face the bitterness of the dilemma for the Christian if war comes.

The Christian understanding of sin

A third Christian approach to this concern for world order is the Christian understanding of the universality and persistence of sin. All of the arguments in favour of the

state as an order of God that is needed to restrain human anarchy and to place limits upon the consequences of the pride and greed and imperialism of men can be used to show the importance of some form of world-wide political order. Paul's discussion of the Roman authorities in Romans 13 must be taken now as a prophecy of what must come on a world scale. It is important that we avoid giving only negative significance to such a world political order. It should not be merely a means of overcoming anarchy. It should be a structure that will enable the nations to co-operate for the sake of raising the level of life for the peoples of the world. It should become not only an instrument of security against aggression but also an instrument of social justice. It should be a structure that will make possible real fellowship and co-operation on many levels between the nations. These things are also implied in the commandment of love. If there must be a world political order to restrain anarchy and to promote these positive objectives, Christians in obedience to the commandment of love should dedicate themselves to this political task.

The world Church

A fourth Christian approach to this concern for world order is to see each of these emphases in the light of the reality of the world Church. The world Church (used in the sense of the world-wide Christian community), is very different from any international political order but it enables us to understand more fully than would otherwise be possible the meaning of God's universal sovereignty and the obligations inherent in Christian love. If there is Christian love within the Church, this must make all warfare between nations an intolerable denial of that love. Sometimes this is said in such fashion as to suggest that it is worse to bomb and starve fellow Christians than to do the same to non-Christians. This is not what I mean. It is the fellow-Christians whom we know in another nation who are for us signs of our solidarity with the people in that nation as a whole. The real unity that we

have in the world Church does not create the obligation to seek the material and spiritual welfare of the people in every country and to fashion whatever kind of international structure may be necessary for that welfare, but it does enable us to be present in imagination in all lands where there is a fellowship of Christians and so we are made more sensitive to the claim of this obligation.

One other way of stating the approach to world order from the reality of the world Church is to recognise that the actual fellowship of Christians on a world scale does depend upon some structure that makes possible such an obvious thing as communication. The Church could live in a world constantly broken by war, and it could live underground in a totalitarian world order of some kind, but it would be crippled in the performance of everyone of its functions. We cannot argue from the fact that in some ways the world Church has emerged stronger than ever from the recent war that the Church need not be concerned about the political structure of the world, for in the second world war we saw only part of the destruction and the disruption of total war. If the worst comes to the worst, the Church must do the best it can and, in ways beyond all prediction, it may gain new life within such catastrophe, but it remains true that the Church has an obligation to do what is possible to prevent the worst from coming to the worst and to preserve the lines of its communications and the known conditions of its effectiveness as a universal community.

II

Christian faith, an ultimate ground for world order

What then is the relation between the Christian concern for world order and that of millions of men of good will who recognise no dependence upon Christian faith? This is a very difficult question because there are so many degrees of actual but unrecognised dependence upon Christian faith especially in the western world. It is a

very important question because of the necessity of co-operating with those who are not Christians. The general conclusion that I shall attempt to explain can be summarised as follows : *there is very important overlapping between the convictions of Christians and of many non-Christians about world order, overlapping even in the grounds for those convictions, but Christian faith does furnish an ultimate ground when all others become precarious and Christian faith does provide a distinctive context which leaves Christians with less excuse than non-Christians when their convictions about world order take distorted forms.*

One need not accept Christian faith to believe passionately in the dignity of men of all races and nations and to seek zealously to promote their real welfare. One need not accept Christian faith to believe that there is a moral law above the state and that every nation has a moral obligation to keep its word and to subordinate its narrow interests to the interests of humanity. One need not accept Christian faith to perceive vividly the fateful interdependence of the nations and the moral obligation to prevent the recurrence of total war because of its human consequences. Both a high prudence and a disinterested and sacrificial concern for human welfare are known quite widely, apart from Christian faith. To make the claim that these attitudes and convictions are always the indirect result of Christian influences is to take a truth and stretch it in a false way in order to defend our own position. Need we limit by any such argument the ways of God with the minds and souls of men ?

We can say that the Christian basis for such a conviction as the belief in the dignity of all men is more unsailable than any other, because the Christian sees even those who seem to have no dignity as children of God as objects of God's work of redemption, and he remembers Christ's words about the lost sheep. We can also say that we believe that Christian faith does provide correctives for many of the most common distortions of secular idealism. I refer to such distortions as the tendency to

put one's trust in some external panacea as an over-all solution of the human problem, as the tendency to find in any particular situation that there are some persons who are only enemies or obstacles to be destroyed and with whom it is natural to deal with self-righteousness and with an unwillingness to forgive, as the tendency to become uncritical about means and to justify in an impenitent way whatever at the moment seems to be a necessity, and as the tendency to oscillate between romantic idealism and despair. These are a few of the distortions to which I refer. I shall have a chance to illustrate some of them later.

The distortions of Christians

Here I desire to insert one warning. Christian faith does provide the corrections for these and other distortions, but there is no guarantee that the Christian will heed these corrections or that he will avoid other distortions even though he reads the Bible with faith and piety, even though he remains loyal to the teachings of his Church. The history of Christianity is full of distortions among devoted Christians. (I am not here referring to nominal Christians.) The Bible and Christian theology have provided the rationalisations for these Christian distortions. With full sincerity Christians have defended, as Christians, religious persecution, slavery, white supremacy, masculine supremacy, anti-Semitism, narrow nationalism. They have opposed the struggle of the oppressed against their own privileges, because they held a paternalistic view of justice that they believe to be Christian. They have opposed the right of revolution, because they believe the existing authorities had a divine sanction. They have allowed doctrines of election to divide humanity with themselves on top enjoying the privilege of self-righteous contempt for their fellows. They have been defeatist in accepting the inevitability of wars in history.

Why do I bring up all of these things? I do so to underline the contention that, while Christian faith does

provide the right basis and the right context for our convictions about world order, Christians have no secure wisdom. As a matter of experience they have had to be corrected by those outside the Church who have seen with great clarity a truth neglected by the Church, by those who have been driven to anti-clericalism or atheism by the blindness of Christians. If we realise these things it will be possible for Christians to co-operate with many who do not share their faith but who do share many of their convictions about world order and to do so with humility.

III

I shall now turn to three immediate problems : 1) The problem of world organisation — the U.N.O. or world government ; 2) the problem of relations between those who have recently been enemies ; 3) the problem of the relations between Russia and the West.

The problem of world organisation

First let us consider the problem of the type of political order that Christians should seek. It goes without saying that a totalitarian political order on a world scale should be resisted with all our power. The American atomic scientists have a slogan : "One World or None", to which the reply has been made that one world might be worse than none. One can perhaps say in response that so long as you have one world, no matter how tyrannical, there is some hope of improvement but, if you have none, it is difficult to know where to start ! It still remains true that we must resist a totalitarian form of world order.

One of the most difficult decisions that confronted American Christians during the past two years has been the question : should they give support to the United Nations Organisation ? With few exceptions they have decided to do so and the American Churches have organised the kind of campaigns that are familiar in America to

win public opinion for the United Nations Organisation. In general it can be said that Christians in America did not deceive themselves about this step. They realised that the United Nations, as now constituted, give far too much power to the permanent members of the Security Council and that the U.N.O. is almost helpless to deal with a serious conflict between the great powers. But, under the circumstances, it seemed that the support of the U.N.O. was the only alternative to an American policy of isolationism and that now it is more important to hold the great powers together than to wait for a more perfect constitutional system. In this decision the Churches opposed the very large body of idealistic opinion in America that calls for the creation of world government tomorrow. In opposing this point of view, American Christians showed that they had learned something, for it has been natural for them in the past to choose the more idealistic panacea. Now they realise that you do not solve deep and complex human problems by writing even the most perfect constitution, that we must start where we are and not make an all or nothing moral demand that has no relation to what is possible.

The difficulty with the advocates of a world government is that they do not face two considerations. One is that a world government that does not include Russia would soon become an alliance against Russia. The other is that a world government would not change the actual location of power in the world and it would not remove any truly stubborn conflict between great powers. The weakness of the United Nations is inherent in our present situation. We have a deadlock in the relations between the great powers. That deadlock keeps U.N.O. from functioning effectively but that deadlock would still exist under a world government, and there would be no power within such a government so independent of the actual power possessed by the nations to break that deadlock. Americans are reminded of the fact that their own Federal Union did not prevent a civil war. What has all of this to do with a Christian concern? Christians

are driven by obedience and love to find the next best step in the development of a political order in the world. They are warned by their understanding of the realities of human nature to be suspicious of over-all solutions that are imposed upon a situation that is not prepared for them and which hide the real problem.

It is a mistake to be cynical about the U.N.O., for it is a reflection of our actual situation. It is the only place where we can start. To compare it unfavorable with some imagined alternative is to make the attempt to start from a point which we have not yet reached. The U.N.O. does contain the possibilities of development because it contains even now the beginning of the process of sharing power on a constitutional basis, because it does provide a sounding board for public opinion, for the conscience of the world, and because through its various commissions — such as the Economic and Social Council and the Commission on Atomic Power — it has the chance to pioneer more constructively in over-coming the causes of war. We know that the possibility that the U.N.O. may come into its own in these ways hangs upon a slender thread that the U.N.O. cannot itself control. This is the darkness of our situation.

Victorious and defeated nations

A second major problem is the problem of the defeated nations. Here I shall speak quite frankly as an American and not try to be a Christian living in a vacuum. There is no time to discuss the many problems of spiritual reconstruction, of political organisation and of economic restoration in the case of these nations. These problems all belong to the Christian concern for world order. Here I shall speak of something that is prior to our thought about them. Distinctively Christian opinion in the recent war has realised fully that the people in enemy nations should as soon as possible become part of the world community on a basis of equality. It has had no place for vindictiveness. Monstrous crimes have been committed

in the name of whole nations, but distinctively Christian opinion has been willing to recognise different degrees of responsibility for these crimes, and it has honoured those within such nations who have resisted their governments at great cost.

This attitude, that has been widespread in the Churches, has been possible because there has also been among them a recognition of common guilt shared by us all. In a study of Christian opinion in all countries made during the war by the World Council of Churches this emphasis was found to be one of the common elements in Christian thought around the world. I quote from this report: "Thus the distinctive characteristic of the Church's message concerning the restoration of international relations is that it is not merely prefaced, but entirely dominated by the consciousness of the common guilt of men. When Christians meet together again after the war, it is their common confession of the sins of their nations and churches which enables them to re-establish truly fraternal relations. Such a confession of universal guilt excludes the attributing to one nation of *sole* guilt for the present world catastrophe. But it does not exclude, it demands, rather, that each church should acknowledge in a concrete manner the injustices and crimes committed by the nation for which it feels responsible."

It is right that the leaders of the Church in Germany should recognise their solidarity with their nation and confess guilt but it is also right for them to ask as one of them did recently: are there Christians in the victor nations who will receive this confession in the spirit in which it is offered? It is not for Christians in America — to speak only for my own nation — to take with self-righteous satisfaction this confession of German Churchmen. Rather they should make their own confession. Their country did little to encourage the constructive forces in Germany in the 1920s and their country did much to encourage the Nazis in the 1930s. Their country contains within its own civilization, and within its own

soul, some of the tendencies which came to a head in a terrible way in national socialism. Their country embarked on a policy of obliteration bombing that produced external horrors as great as anything done by the Nazis themselves, and it is not strange that Germans who now live in the ruins left by American bombs reflect upon the sins of their former enemies.

An easy forgiveness that makes light of what has been done is not to be asked of anyone. Anglo-saxons speak more glibly, and of the Anglo-saxons the Americans are the most glib. Yet it is in the atmosphere of the willingness to forgive that discrimination becomes possible. We should look for discrimination concerning degrees of responsibility; recognition of the integrity of those who did resist national socialism; a discarding of purely mechanical tests of responsibility, such as the test of membership of the Nazi party years ago; wise discernment of the conditions for healing the souls of youth caught in a world of lies before they had the chance to know better; the realisation that a policy of mere repression will drive such youth into an anti-social nihilism, and the determination that no nation should become a prison or an almshouse, and that, whatever is to be said about the past, the children of every nation have a right to a future. It is in the winning of the people of the victor nations to these convictions, applicable to Europe and to Asia, that Christians can do their part to keep the heritage of the recent war from poisoning the peace.

The relation between Russia and the rest of the world

I come now to the most difficult problem of all: the relation between Russia and the rest of the world — Russia as a great power that creates almost a daily crisis in international relations, Russia as the fatherland of world communism that is conducting a spiritual and a political struggle within every nation represented in the World's Student Christian Federation.

In the short run it is clear that the nations of the west should adopt a policy that will prevent Russia's taking advantage of the present chaos to extend her power as a nation, so long as the extension of her power means the extension of her form of totalitarianism. It may not be possible to make such a policy of resistance retroactive and to change what has already been done (I realise how hard a saying this is). But it is necessary to criticise the specific elements in Russian policy that are ruthless and unjust, and to resist her expansive tendencies. It is not possible to resist by negative means alone but to have an alternative policy for the parts of the world where Russia has the best chance to win people who become weary of uncertainties and chaos.

In the long run there are two other elements that are necessary for a policy that has any hope in it for the future. The first is a spiritual struggle with communism as we meet it in our countries. But this struggle will be utterly vain if we do not offer on a Christian basis a viable alternative to communism. For Americans to imagine that they can oppose communism with their largely unreconstructed capitalism is sheer folly. It is folly in America and it is even greater folly in so far as America seeks to impose a policy upon Europe.

Christians can only oppose communism with a form of Christianity that is radical in its diagnosis of the problems of social and economic justice, and which grows out of a new religious awakening within the Church itself. The Christian Church is in no position for a self-righteous struggle against communism. This has been the fault with the Roman Catholic attitude toward communism. The Church must confess that it is the past failure of the Church that has prepared the way for the tragic break between communism and Christianity.

There is a second element in a Christian strategy in relation to both Russia and communism. We should withhold judgment about the deeper dynamics behind Russian policy. We should avoid the tendency to say that we are now dealing with the nazi menace all over

again, that there are no significant differences between communism and national socialism. We should take seriously the probability that there remain in the whole communist ethos in Russia moral correctives that did not exist in national socialism. We should also realise that we do not yet have sufficient ground for assuming that Russia has embarked on the path of indefinite imperialism ; that most Russian actions can be explained in terms of a fear of the west, a fear that may be almost pathological in its present forms, but which has a basis in fact that we should admit.

As an American I must say that Russia has as good reason to distrust my country as any of us have to distrust Russia. Does she not assume that the greatest center of capitalism will try to destroy her system sooner or later ? Does she not remember the long history of ostracism and the many attempts of the western nations to build up fascism in its various forms against communism ? Does she not read American journals and learn that the journals with the largest circulation in my country are fanatically anti-Russian ? Does she not know the power of the Roman Church in America and the intensity of its zeal against Russia ? Does she not observe American control of bases from Japan to Iceland in spite of the fact that her own attempts to gain a foothold at points she deems necessary to her security are condemned as imperialism ? Does she not in her distrust of my country fear its control of the atomic bomb and suspect that the American proposal to abolish the veto in the Atomic Commission of the U.N.O. is just one more attempt to isolate Russia ? I speak here of America but many of you come from nations which could draw up their own lists of reasons for Russia's distrust of them. The exclusion on principle of Russia from Mediterranean warm water ports, for example, is a British dogma !

All of these considerations lead to one conclusion. Whatever we say or do about specific Russian policies, let us not allow our attitudes toward Russia to become

hardened into the kind of hostility that will render it impossible in the future to break the vicious circle between Russia and the west. This is right because the facts that we now know about Russia call for it. This is the only way of stopping the drift toward a third world war with its frustration of our Christian concern for world order and with its unimaginable burdens of evil for long-suffering humanity.

Our Christian hope

One final word about hope. It was often the case with some Student Christian Movements in the past that their faith was an extension of their hope for a new world. Today, our hope must depend upon our faith. The external facts do not call for defeatism. There are forces in the world that are on our side. But we know the dangers that threaten; we know the possibility of destruction not only of the centers of civilization and of population but even of all human life on this planet. We need not be in a panic, but in all soberness we must face this prospect. We know also that this is God's world and that the God revealed in Christ is the creator of this threatened world. And so we turn to the future with faith. The Christian concern for world order is not based upon our calculations of probabilities concerning its future realisation. It is based upon the conviction that this is God's Will for us. We may still have hope, rooted in the faith that the God Who lays upon us this obligation is the Lord of the world.

THE EDITOR'S TRAVEL DIARY

Oslo Conference Leaders' Meeting

This meeting of seventy picked representatives of the three world Christian organisations (Y.M.C.A., Y.W.C.A., W.S.C.F.), and the World Council of Churches, was the first ecumenical gathering to be held at the Château de Bossey, the ancient home of the new Ecumenical Institute of the World Council. The General Committee of the Federation was to follow a few weeks later, and both occasions were assisted by the quiet beauty of the eighteenth century house with its great horse-chestnut groves, and its majestic views of the French and Swiss Alps beyond the broad reaches of the Lake of Geneva. We hope we left a blessing for the Institute; we certainly received one!

The Oslo meeting is being planned for 1947 as a World Conference of Christian Youth in the tradition of, though not necessarily as a sequel to, "Amsterdam 1939". Many, perhaps too many, of those who had a hand in the programme of seven years ago are once again in leadership, but that is the inevitable consequence of war years which have deprived us of the natural handing-over of responsibility. After much discussion, and the rejection this time, alas!, of the Latin tongue, the basic theme was fixed as Jesus Christ is Lord. It was striking to find this unanimous conviction that our task at an ecumenical and international meeting was to preach the essential Gospel; the problem lay in the presentation of that Gospel. We realised the urgency of the moment for our conference, greatly helped in this regard by W.A. Visser 't Hooft and Hanns Lilje, and we knew that God was calling us to proclaim His Truth, but we did not yet find the words for the expression of that Truth. As chairman, I was aware that some of the younger members were critical that the outline of our discussion had been worked out in too great detail by previous meetings; but there was no evidence that those who came fresh to Bossey were clearer than the rest of us as to exactly what should be said at the Conference.

This experience at the beginning of the summer was to be

confirmed at later meetings. The awful possibilities before mankind in this waiting period between war and the future are much in the minds of younger Christians, though they say very little about them. We know that the only word for this empty silence is the Word of God. There lies our strength. Utterance, as yet, we do not have, and sometimes we fret because it is denied us. Yet I had the feeling that God was perhaps teaching us once again a lesson of humility that He might prepare the way for His Spirit. Certainly there is laid upon us the necessity of prayer in all our organisations, and groups, and homes, that at Oslo 1947 we may proclaim Jesus Christ as Lord in terms which speak to our own and the world's condition. We can do this with the more assurance because we do not have to make Him Lord. That has all been done; He is Lord already.

International Student Service Conference and Assembly

The I.S.S. Conference in Cambridge provided a striking contrast. Here the discussion was almost entirely political, not in any creative sense, but largely along the well-worn lines of all present political controversy! The main issue was future relationships with German students and universities, but there was far less concern with the real problem of Germany than with the controversy between those who believe that by co-operating on the basis of the Russian view of democracy we shall find salvation, and those who, usually inarticulately, believe the contrary. For many young people today the word that must be said is an anti-fascist word, and it seems to content, or even intoxicate them. The opposition to this point of view is badly hampered by the difficulty of the Christians in assessing their common ground with the "liberals". A series of exceedingly interesting addresses at the Conference on the nature of man did not really assist the main discussion. The communist was too clear, the liberals too clever, the Christian too elusive, and the most powerful contribution was a fascinating study of Chinese culture, which made all our western argument seem irrelevant!

Is this to say that the Conference was useless? By no means. It was an extraordinarily useful setting of the world in miniature in which we all learnt a great deal, and perhaps our good-humoured

frustration gave us a new sympathy for the statesmen meeting in Paris. Whether I.S.S. can recover its objective task of cultural and political education in the present superficially excited student world remains to be seen. But those of us who belong to the Federation saw more clearly than ever that there was such a task.

A meeting of the I.S.S. Assembly followed immediately and was faced by two problems, one of leadership and one of balance. André de Blonay, who has been General Secretary since 1939 indicated that he must resign from I.S.S. in a few months' time, and asked temporarily for leave that he might serve on the staff of Unesco. It is always difficult to effect a change in international leadership and no action could be taken this summer to fill his place. But we realised suddenly how much he had done to keep the flag of I.S.S. flying in the difficult years of the war, and to make these post-war meetings possible through his flair for personal contacts. From the Federation we must add a word of profound gratitude for his imaginative and unselfish conduct of student relief operations in Europe throughout the war. No man has ever done more for students in distress than André de Blonay, and thousands, who never knew about his patient service, are in his debt.

The other problem concerned the future directing influences behind I.S.S. Here the Federation is very much concerned, because I.S.S. began twenty years ago within the life of the Federation, and has remained for twenty years our best meeting ground with other groups of students. It is not a question of control, for I.S.S. has long been organisationally independent, but of those values which make up a university movement worthy of the name. The pressure of organised student life, in the politically democratic sense, has begun to bear heavily upon a body which has always been free to do what seemed most worth while doing, without having to consider whether it would command the consent either of the majority or of some vocal minority. Perhaps the original impulse, which brought such a variety of people together for creative, and tolerant, interchange of opinion on the life of the university, has departed with the breaking up of the compact between the Christians and the "liberals". Perhaps it can be recovered. It depends a good deal on whether Christians can continue to advocate their particular doctrine of man, and to work in the light of it, without giving the impression that they want to control an organisation which must

inevitably be more broadly based. It also depends on whether those who are not Christians are still willing to admit that, if I.S.S. becomes wholly separated from its religious roots, it will die.

World Student Relief Executive

André de Blonay has always contended that the real basis of I.S.S. is relief, and I am sure he is right. I would go further and say that the World's Student Christian Federation and Pax Romana are greatly strengthened in their main religious purposes by this co-operation in a relief enterprise. That is why an Executive Committee meeting of W.S.R. is always an important occasion. But this meeting was exceptionally so. It was the first time, since the beginning of all this Far-Eastern, European and World Student Relief enterprise nine years ago that a group of leaders representative of China as well as of Europe, of the giving countries as well as of the spending countries could meet. It is a unique distinction of W.S.R. that, in spite of innumerable external difficulties and internal problems, it has sought to maintain a truly world view, and the result of this meeting was to establish that view finally in the minds of all those who were privileged to take part.

At the I.S.S. Conference the needs of students in India and Burma had begun to dawn upon a predominantly European and North American meeting. Now China, and the extraordinarily comprehensive work of the National Student Relief Committee, began to make itself felt. We planned with real imagination to follow up Roland Elliott's pioneer survey, and to develop work in other Asiatic countries, as opportunities offered. But perhaps the most moving impression of the meeting was created by the way in which, as the appalling needs of Eastern European countries were unfolded, Western European countries, through their representatives, volunteered to pass, immediately or gradually, from the status of receiving to the status of giving countries. W.S.R. stands or falls by its character of a mutual service, and it was clear that this was being strongly maintained. A vexed question at the I.S.S. Conference had been the approach to student needs in Germany. Clearly the W.S.R. Executive was in a mood to be much more decisive, but action was taken which would, on the one hand, ensure that a response was made to the intellectual needs of German students as soon as possible,

and, on the other hand, conserve a united approach to the difficult problem of material relief.

But, as usual, the vital and fascinating discussion of these three days in London was overshadowed by the inadequacy of our funds. It is simply tragic that we should have the machinery in W.S.R. to spend several times the amount which is available. We all left the meeting with a renewed conviction that we must do everything in our power to stimulate the giving of our fellow students. In this connection it is encouraging to record that both the W.S.C.F. and Pax Romana, at their official meetings, have once again affirmed their will to cooperate with I.S.S. in the joint work of World Student Relief. The International Union of Students has set up a special Relief Department, but there is every reason to believe that this will not mean competition but a further impetus. There is a task here to be accomplished in which this university generation simply must not fail. It is by far its biggest contribution to the stability and peace of the world.

The Federation General Committee

In comparison with the I.S.S. Conference which preceded it, and the Prague Conference which followed it, the General Committee of the W.S.C.F. was a less exciting affair. True, there were certain discussions about the future officers and executive committee in which there was eager participation; there were moments of really good debate on vital topics; and moments of supreme dedication in worship. But there was a curious absence of any impassioned feeling on theological or political issues. The Executive Committee had prepared a session for explosive purposes, but it was swallowed up in the ordinary business of clarifying the reports of Commissions. Why was there this apparent withdrawal from, or refusal to bring out in public, some of the burning issues of the day? It almost seemed as if the debate upon the kind of world we believed in had been played out in Cambridge, while the religious enthusiasm was to find its expression in the revivalist methods of the leftists at Prague!

Clearly some of the deep concerns in people's minds did not come out in the plenary sessions, nor even in the Commissions. But the concerns were there. You met them in private conversations, and in certain informal groupings, as when Dutch and German delegates came together, or the French spoke frankly with the Amer-

icans. These concerns were evident in flashes on the race question, on imperialism, on the necessity of evangelism. There was no feeling of repression; perhaps only a feeling that the political situation was so fundamentally grave that one ought not to seek escape in what could only be a superficial discussion, and that, in relation to the despair or yearnings of our contemporaries, what we had in common as Christians was infinitely more valuable than our differences. Perhaps, also, as a responsible group of men and women we were trying to get to know one another before we talked to one another, and the process after the years of separation was slower than we expected.

But there is another angle which is exceedingly important. The I.S.S. Conference had no other constituency than those who anywhere were interested in the re-creation of university and international life; the Prague Conference had a vast constituency on paper, which had yet to be proved in experience. But the Federation, more sober because of its fifty year old tradition, had a very vigorous constituency. The General Committee was not a conference, or a small executive body; it was a meeting of over a hundred accredited representatives from twenty-eight national movements. Its strength, therefore, lay not in what it would say, but in the activities it co-ordinated, and could initiate. People were concerned, not so much with what would happen at Bossey, but with what would happen in their movements when they got back home. One is perhaps more reticent and cautious about establishing a policy which is going to be carried out!

It was in keeping with this mood of deliberation that the work of the Committee on the Survey of Movements should prove in many respects the most thorough and far-sighted. We were taking stock, seeing where there were student movements, assessing their value, and looking where we might extend. Easily the most exciting occasions were, not when something dramatic was said, but when we discovered the presence of delegates from Latin American and West African movements amongst us. Speaking generally, the most impressive fact in the whole committee was the evidence of such a wide-spread recovery in the movements themselves all over the world. We saw that our power lay in the national and local groups, and their vigorous life brought the certainty that it was the power of the Spirit.

Of course there were defects even in this sense of the Federation. There were late-comers, and truncated delegations, because of travel and political difficulties. While Germany was present, Japan was still absent. Indeed a major misfortune was the totally inadequate representation of Asia. Two or three leading personalities cannot represent a continent. The United States of America had the largest single delegation, and some of its members played a most active part in the meeting, but obviously we have not yet succeeded in finding a way in which to relate the vast body of American Christian students in a wholly meaningful way to the Federation. Too great a proportion of Americans at the Summer Conference, (though that was not the fault of the Americans but of other delegates who failed to arrive), did not answer the problem. This is surely a most important item on the agenda of the Federation, especially since the United Student Christian Council in the U.S.A., which has now been officially welcomed as the national unit, represents such a rich variety of Church groups as well as of student Christian associations. The solution will probably be found in multiplying Federation conferences rather than in increasing their size.

Contrary to the judgment of some of the more youthful members, this was a youthful General Committee meeting! About one third of the actual members were students, and there was the minimum of overlapping from the meeting of 1938. The sense of common responsibility, of mutual trust, the absence of any attempt to influence decisions, save by maintaining one's honestly held convictions, and the atmosphere of friendliness and gaiety, which ever and again made itself felt at moments which might have been strained, proved that our unity in Christ was not just a matter of words. The "Good-bye" to Suzanne de Diétrich, who had been so long and so creatively at the very centre of the Federation's life, and to Helen Morton and Roland Elliott who had so gallantly "stood in" to help the Federation in the war years, was a delightfully genuine and whimsical occasion. The addresses published in this issue of The Student World indicate the level of our religious thinking, but the level of personal commitment will later be proved. As one delegate wrote "it was a before and after experience", and the Château de Bossey will stand out, not only as the setting of a deeply moving reunion, but as the place at which many new beginnings were made.

The Federation Summer Conference

To understand the Gwatt Conference one must understand its origin. The Officers and staff of the Federation had not really thought of holding a special student conference, following the General Committee, until one or two movements began to press for such an opportunity. And so a conference was planned for those members of General Committee who cared to remain, and for as large a number of student delegates as could be accommodated. The place chosen was Heimstätte, Gwatt, on the Lake of Thun, an altogether delightful setting. At one time two hundred and twenty-five people were coming, but in the end one hundred and seventy delegates attended. One or two movements were represented which had not had members at the General Committee, and some movements which could not include students in their General Committee delegation were able to give them a Federation experience at Gwatt.

But perhaps the Conference fell between two stools. It was not a holiday conference, for only the afternoons between lunch and five o'clock were free, and the programme was a stiff one; on the other hand it was not a leaders' conference, for some of the delegations were chosen rather on the basis of finding people who could be available, and of extending the range of interest. And so some delegates felt the meeting lacked seriousness, and others thought it too serious by far! Again because of the pressure of immediately preceding events, and the difficulty of travel arrangements, there was inadequate opportunity for Bible study group leaders to prepare themselves. The Bible study on Ephesians received most helpful stimulation from Dick Milford and Pierre Maury, but the machinery for spending a morning upon it was not wholly successfully worked out. The addresses on political issues were very much to the point, but again a common approach to the problem was lacking beforehand, and was not clearly discovered in the process.

These critical comments, based on a week-end's personal experience, and conversations with a number of delegates are not meant to indicate that the Conference was a failure, for it was not. They remind us that it is extremely difficult to begin a process of common thought and life again, and that we must be prepared for mistakes and misunderstandings. Just because the Federation is a real community it needs to create its own life. The next

Federation conference will not be made in Geneva to suit an unknown collection of individuals, but will be a continuation of one of the many discussions which have certainly been started this summer. Many conversations and letters have told of the surprising discoveries, and the intimate colloquies into the night, which took place at Gwatt. It is out of such personal encounters that the traffic in knowledge of the Federation arises, and for many it proved to be the knowledge of God.

R. C. M.

The International Union of Students Congress

John Coleman represented the Federation at this Congress and at the Pax Romana Congress which followed. We take the liberty of quoting some paragraphs from his travel diary.

"... In less than a day I was disabused of my naïve Canadian idea that the main job of a student is to study. Not at all. His main job is to destroy fascism. Fascism is not something that can be defined, it can scarcely be described, but we were assured it can be recognised. The Anglo-Saxons, and some other students, put up a long battle to have at least a definition of democracy or of fascism introduced into the reports and met with partial success after a three-hour argument. But the ideology which carried the day was anti-fascism, conceived in a very emotional way, which, in my view, was almost totally without value in helping the students present to perceive the real social problems of the day to which they must turn their energy.

"... Then came the great work of discussing the constitution. It took several days and nights. There was great lack of discipline with meetings often beginning an hour late and ending three hours late. The two most controversial questions were those of affiliation to the World Federation of Democratic Youth and the power of the Executive of the I.U.S. The Congress decided almost unanimously to affiliate to the W.F.D.Y. but contrary to the recommendation of the Constitution Committee the affiliation was effected as a by-law and not as part of the Constitution and thus disaffiliation will need the support of merely a simple majority rather than of two thirds of the Congress. In the debate the new secretary of the I.U.S. made the following delightful remark : 'Since the I.U.S. is not an organisation but truly represents all the students of the world, and

since the W.F.D.Y. is not an organisation but is the movement of all the youth of the world there can never be any question of a difference of opinion between them'. He was thus reiterating, whether he was conscious of it or not, that dangerous illusion that in social questions the Communist Party is the infallible expression and indefatigable champion of the needs of the masses. For there can be no doubt that in both these organisations the real control is in the hands of, and the self-giving enthusiasm comes from, communists.

"The constitution as finally passed states that all decisions of the Executive of the I.U.S. shall be binding on the constituent National Unions. This was hotly debated from eleven at night till two-thirty in the morning, but was carried by a majority of something like forty votes. By what method the Executive will enforce its decisions is not clear. Its one sanction is the threat of expulsion and against that the National Union will be able to appeal to the Council and ultimately to the Congress.

"... My overriding impression was that of vitality. This was partly a result of the youthfulness of the participants. It was partly a result of the real enthusiasm for the renewal of international contacts and for the exchange of ideas and experiences. Chiefly, I think, it was a result of the fact that at Prague, for the first time in an international conference, students from Eastern Europe played a prominent rôle. Indeed, the conference in its control and ideology was really an Eastern European one, with some representatives from other lands, rather than a truly international one. The fact that, of the seventeen Executive members finally elected, a majority are communists is sufficient proof that it was not a "representative" conference. But then a truly representative conference of world student opinion would be so chaotic and innocuous as to be quite uninteresting; so nobody could really desire one. Most of the Christian students present enjoyed their experience and learned a great deal. Though in major areas of conflict they knew that the communist bloc had the final say, the Christian student was usually able to make himself heard and, if he was sufficiently astute, to make a positive contribution to the ultimate decision. Nearly everyone agrees that the best aspect of even Federation conferences is the human contacts which are made. We met all sorts of students at Prague whom we would never meet under other circumstances, and from this point of view Prague was a great success. With the

marked exception of the Dutch students, most of the Christians present felt that, at the moment, the newly formed International Union of Students provides a sufficient degree of freedom for them to continue to work loyally within it, so that it might become the truly democratic expression of the progressively-minded students which it claims to be."

The Pax Romana Congress

"From Prague I returned to Fribourg to attend the Pax Romana Congress... My map did not indicate where the new university buildings were (and they really are new in a startling, but to my taste delightfully functional, use of concrete and glass). Deciding to follow a band that passed by, I was soon led to the university grounds where a reception was about to begin. About eight hundred people were thronging around outside the main university building. I thought to myself, 'What is one among so many?' but soon discovered several of my Roman Catholic friends, and the feeling of strangeness rapidly left me. By this time the band had seated itself and was hard at work producing quite merry music. Suddenly the music ceased and a lonely figure appeared on a balcony and over the public address system a voice welcomed the Pax Romana Congress to the city of Fribourg.

"... The next morning we all participated in a High Mass, which was celebrated by an American Bishop with much more pageantry than Protestants are accustomed to in their services. I was delighted by the excellent manner in which large portions of the service were sung by the congregation which had been provided with copies of the music. I had been taught that Roman Catholics simply listen to, and watch, the Mass, but here they participated in the service more effectively than an average Anglican congregation, and much more so than the congregation in any Reformed service I have attended in Europe.

"The next day Jacques Madaule, a French writer and historian gave a brilliant analysis of the crisis in western civilisation and the responsibilities of a Christian intellectual. The ultimate force of his argument for me was a plea for taking a long view and for the need for intellectual charity, if we are to be able in this period, when all traditional patterns of thought are being called in question, to avoid being dominated by habit and so fail to perceive the most

creative line of advance toward social and human welfare. On the last day Rudi Salat, the Administrative Secretary of Pax Romana, gave an address which received a tremendous ovation in which he emphasised the fact that Catholic action means essentially concrete action by small cells of people in their own milieu, and thus from students it demands hard systematic work in their universities.

"... The structural pattern of Pax Romana is that of a federation of all-inclusive national Catholic student organisations. La Jeunesse Etudiante Chrétienne, which is fairly strong in France, Canada and Belgium, and has recently started in Italy, Czechoslovakia, Austria and the U.S.A. is a more intensive organisation which seeks to put more emphasis on the creation of small teams of Catholic students who will spend themselves in sacrificial efforts to transform their milieu. The J.E.C. used the meeting of Pax Romana as an occasion to hold its first international meeting. I counted myself very privileged indeed to be the one Protestant who was invited to be present. For seven days a group of twenty-five worked very faithfully at the task of understanding one another's problems and gaining insight as to the responsibility of Catholics in the university.

"... Often during their discussions, I felt that I was back in a Canadian S.C.M. group since the problems they tackled and their approach was often very similar to those on which I was brought up. Just before leaving I expressed my delight at being with them and stated my opinion that it was only by an indefinite multiplication of such intimate encounters between Romans and non-Romans that the basis of mutual trust and understanding could be laid which is an indispensable preliminary for any fruitful discussion of questions of Church reunion. I was very moved by the warm response to my brief and simple remarks, a response which indicated a much more real desire for the unity of the Body of Christ than is often found among Protestants."

A.J.C.

Alpenblick — the Federation Chalet

We have left for the last item a brief account of one of the least spectacular, but perhaps most effective, international meetings of 1946. This was a community of people, changing frequently, and yet maintaining its continuity, over a period of three months

and a half. To all who were its members, it brought rest and refreshment among the mountains, and much more besides. Eric and Edith Duncan set it agoing, and Dale and Isabel Brown carried it through to the end.

"When in March the invitation came to us from the Federation to come to Switzerland to direct the Holiday Chalet, we were immediately taken by the idea and accepted with alacrity. By the middle of June, family and all were bundled up ready to leave Canada, and in the early part of July, after a short visit in Scotland, we found ourselves at 'Alpenblick' in Grindelwald, the heart of the Bernese Alps.

"It is difficult to catch 'Alpenblick' in words. We'd like to show you our pictures of the Kiddies in their tubs out on the grass, or of those dangerous-looking ice-steps up which a group of hikers are plodding. We'd like to give you a rousing Indian yell as you limped back from such a hike, or if you tried to sneak in late for a meal. We'd like you to meet Madeleine, our Swiss housekeeper with the lean brown face, wrinkled round those twinkling blue eyes — probably because she skis over miles of sunny snow from her mountain chalet to get her provisions. We'd like you to join in prayers with a leader who courteously reads the lesson haltingly in another language than his own, prays fluently in his own language and then is joined by a babel of tongues suddenly become harmonious in the Lord's Prayer. We'd like you to peel potatoes, or sweep, or wash dishes with us, even although we couldn't understand much of each other's language. We could at least have in common the Dutch round about "De Besom" — the Broom, or the French action song about loving Papa, Mama and my big elephant, but not Cousin Nicholas who steals my marbles and breaks my wooden sword. But in spite of language difficulties, we'd like you to learn as much as we did through our informal discussions and conversations about the life and problems of students in the many lands represented there. Yet it was not in anyone of these things alone but rather in the total experience of life together in the chalet that many people said, "Here we have found the Federation become most alive for us".

D.D.B. and I.M.B.

THE STUDENT WORLD CHRONICLE

Resolutions from the General Committee of
the World's Student Christian Federation,
meeting at the Château de Bossey, Geneva,
from August 9th to 20th, 1946.

I. The Relationship between Victorious and Defeated Nations.

This resolution, and the following one, were drawn up by a Commission on S.C.M. Members and Political Aims, and, after amendment, unanimously adopted by the General Committee.

"The national-socialist and fascist dictatorships with their system of violence, violation of pledges, atrocities, bestial cruelties, racial arrogance and claims to the hegemony of one people over its neighbours have brought immeasurable suffering to the nations, deprived countless individuals and families of their freedom, possessions and life, destroyed peaceful work and economic prosperity, and by these means radically undermined confidence and trust between the nations.

"On all sides these facts have raised a vast tide of hatred, revulsion and indignation and have resulted in a serious accusation being brought against the nations which not only tolerated such things, but actively supported and advanced them. They also constitute at the present time — and will perhaps constitute for a long time to come — a grave danger to the co-operation of the different national movements within the Federation.

"On the other hand it must not be forgotten that other nations also shared in the responsibility for the growth and terrible consequences of the totalitarian systems. Through their own selfishness, passivity, opportunism and lack of unity and vision, they allowed this fatal power to develop. Further

it must be recognised that history has not come to an end with the termination of hostilities, and that the use of power by the victorious nations has produced and is still producing examples of gross disregard for human value, human rights and life itself. We wish in this respect especially to mention the abolition of national independence and the partial deportation of people, who against their will have been drawn into the conflict between the great powers. The inevitable results of such actions among the people of the occupied countries will be new feelings of hatred and a desire for vengeance.

"From the standpoint of Christian faith the root-evil which lies below both the crimes of the one side, and the acts and omissions of the other, is the same evil of human self-glorification which found its most terrible culmination within the political sphere in different acts of complete arbitrariness. But, in the personal sphere, it finds its corresponding expression wherever lies, arrogance, lack of consideration and sexual licentiousness gain the upper hand, and make all human community impossible. This is what the Bible calls sin, and it makes clear that this condition has its roots in the fact that man will not recognise the sovereignty of God, but cuts himself off from God and proclaims his own sovereignty and freedom.

"Convinced that in this sense we are all guilty before God and continually victims of the same temptation the Federation lays on the heart and conscience of all its associated movements and their members the necessity of examining before God their past and present conduct, and confessing their sin against God and men. Only thus can the way be opened for a clear experience of God's mercy revealed in the cross of Jesus Christ, and only by the forgiveness of our sins through the cross can there be created a new fellowship. The Federation is conscious that, for many students in our movements, meeting and collaboration with members of former enemy nations is not to be taken easily as a matter of course. It is only through the forgiveness of God, which calls us at the same time to mutual forgiveness, that the wonderful gift of a completely new beginning and true fellowship is bestowed. This fellowship has not only a personal significance within the scope of our Christian work, but it is a new creation of incalculable political importance in an age

when mankind is preparing to take the path of moral and physical self-destruction.

"The Federation urges all its members to do the utmost in their power that the post-war world may not be built on hatred, but on the sure foundation of that forgiveness of God which alone can unite men, and which in the national and political sphere is the only possible foundation for real reconstruction. Every member of the Federation bears the responsibility for the proclamation of this Christian message and its realisation in action — in things great and small — so that thereby God's will may be done to His glory and for the salvation of mankind."

II. *Imperialism*

"We affirm that the political exploitation or economic enslavement of one nation by another is completely incompatible with the Christian understanding of the relations which should prevail among mankind.

"We believe deeply that human sin and weakness have entered into every situation where one nation has forcibly ruled another. We feel compelled to declare that policies of such forcible subjection should be renounced forthwith. In the case of subject nations which have reached comparative political maturity, complete independence should be given to them immediately as their birthright. We rejoice, for example, that India is on the eve of obtaining independence.

"In the case of nations where, due to their own limitations and the halting and selfish dealing of dominating nations, a situation has been created in which political subjection must be resorted to as the lesser of two evils, we are of considered opinion, that such a rule should be of as temporary a period as possible and that during this period it should be exercised in the interest of the governed rather than the governing nations, and that with utmost speed such subject nations should be led to the achievement of complete freedom and independence. In making this statement the Federation emphasises the great danger that the ruling nations may consciously or unconsciously desire to prolong the subjection under the guise of necessity. We would ask that the advantages be investigated of making such subject

nations the joint responsibility of the United Nations or some group of nations, instead of remaining the exclusive charge of any one nation.

"Finally, no Christian student in a nation involved can morally avoid making the attempt to transcend national interest in understanding the issues involved. The Will of God among present alternatives for the nation must be sought. We further suggest that Christian students in governing countries are in a peculiarly favourable position to go in increasing numbers to subject countries and work in civic and Church life for the realisation of the objectives outlined above."

III. *Racial Discrimination and Segregation*

This resolution is contained in a report of a Commission on Evangelism and Missions, which was accepted by the General Committee.

"In our discussion of evangelism and the extension of the Church we have found conditions and attitudes accepted within Christian lands and churches which, because they are a negation of the mind of Christ, impede the spread of the Gospel. Among these are :

- a) the political domination and economic exploitation of peoples by other peoples ;
- b) the material wealth of some churches as contrasted with the poverty and lack of opportunity of other large groups of people ;
- c) immigration laws which, by racial discriminations, deny the possibility of Christian fellowship ;
- d) anti-semitism which we denounce as incompatible with the Christian faith.

"Amongst such problems, all of which are of vital importance and need close consideration, we would like to call special attention at this critical time to that of racial discrimination and segregation. When this is practised either because of law or custom in a given country or locality, it gives visible evidence of human sin and negates the faith in which there is neither Greek nor

Jew, but Christ is all in all. God is the Father of all mankind and it is His Will that we all should be one in Christ.

1. We therefore seek to eliminate all segregation and discrimination based on race and colour. Thus the *W.S.C.F.* should urge its national movements to re-examine their practice in this respect, and to present through education, example and a vigorous proclamation of God's Word, a challenge to the university communities and to the Christian community as a whole, to eliminate customs and practices which in this way hinder the extension of God's Kingdom.
2. We also urge that the *W.S.C.F.* should set up a commission to gather first-hand information, if possible by a visit to the areas where these difficulties exist, with a view to assisting the movements concerned, and to effect a mutual exchange of information, methods and results found helpful in eliminating racial discrimination and segregation."

Note: Segregation is here understood as "separation which is imposed by one group, which is dominant, upon another group".

World Problems Are Making Me a Minister

A talk given by a Veteran who is President of his university Christian Association, on the occasion of a Student Christian Movement Dinner, April 12, 1946, in Rochester, N. Y.

Every time I hear a flippant crack about the draft number that will be called first, or about re-learning the manual of arms, I am chilled to the bone. Some of us have been in actual combat, have seen our friends moaning, or sobbing convulsively, or dying. We have received heartbroken letters from parents of our dead friends, or letters expressing a sure confidence in those

of us left to carry on. These things lay upon us a responsibility, a mission, that we must try to accomplish. To borrow a phrase from an earlier war, a torch has been given us by those who have died, and we are to carry the torch undimmed.

But not only to veterans has that trust been given ; it rests with *every last one of this generation*. It rests heavily on those whose eyes have been opened to the principle of brotherhood by the teachings of Jesus Christ, in whose name we are all gathered here tonight.

For we must have peace and we must have order in the world. That means world government, mutual cooperation and shared responsibility. But everyone of us knows — as statesmen and commentators grant with a shrug every day — that whatever sort of system is used, the spirit and teachings of Christ as revealed to us in the Bible, and taught to us in the Church, are the one basis of a lasting peace. World peace, for us, is world church and all it means, in the hearts of people.

So we say confidently that “the Church will rise to the emergency and save the day”. Pious hope ! Indeed, if the day is not saved, and if again we are plunged into chaos, many will sit back complacently, saying, “My, that’s too bad. What a weak thing the women and old men have let the Church become !”

But it won’t be a responsibility that we can shrug off as easily as that. It’s a responsibility that rests with *each of us*. The Church has faced crises before this in her long history, and has almost seemed to fail at times, but this time she will come nearer failure than ever before unless we — the Student Christian Movement, and primarily, of the Body of Christ — become the Church ourselves. How ?

Certainly we must look at the Church critically, and learn about it. *We must know what we believe*. We will see faults and weaknesses in the church, yes, but this is no time to fritter away precious weeks deciding whose fault these are, or from whence they came. Now is the time to repair them and make the Church strong. When a man is wounded in combat, the medics don’t sit and decide from whence the bullet came, or how fast it was travelling — they apply first-aid and save a life. This metaphor may overstate the case a bit, but we must realize that the Church can not just coast along indefinitely. We must realize, too, that

our weight and numbers within it, though these help the size and enlarge the facade, are not all that it needs. It needs *consecrated* young people who will work for it and help to push it and pull it, who will be missionaries for Christ in their everyday lives.

No one of us can do this alone, but we can do it together. If you feel that through consecrated lay activity, through bringing Christ into teaching, selling, politics, or whatever field of endeavor you are entering that you are best serving Him; if you sense your work as a divine vocation — then that is where God wants you.

For my part, I feel that my best, my fullest service can be rendered through the ministry of Christ's Church. This is not a war-born feeling with me, but one which had been greatly strengthened as a result of what I've seen and thought in the past year and a half. In my sophomore year a Student Christian Movement secretary helped me think the question through, and he gave me very sensible, sincere advice and some excellent standards of judgment.

So before I went into the army I became "a candidate" under care of Presbytery, and am now finishing college to enter seminary. Later in a parish ministry I can get the best basic training for whatever field I'm to enter — missions, teaching, or special work.

Does this seem a quick journey from the demand for more order — a global political problem — to my personal plan to become a minister? Possibly it is! But it is my specific reply to the greatest query facing this college generation. I challenge every student on campus this year, to measure his life, not by standards of ease and comfort, but by need, the great, aching need of the world today, for which Christ has the only satisfying answer.

WILLIAM W. YOUNG.

New Beginnings in Japan

Extracts from reports received from Japan and submitted to the General Committee of the W.S.C.F.

When the general sentiment among students was nothing but despair with no sign of action, it was a group of Christian students who stood up first with the Gospel of Jesus to give hope and courage to their distressed fellow students. These individual activities in various colleges resulted in a joint worship service which was held on October 28, 1945, at the Tokyo Women's Christian College with 400 participants of both sexes. The most timely message from the Canadian Student Movement brought to the meeting by M. R.L. Durgin after many years of lapse of friendship gave them a very deep impression and encouragement. This experience brought to them the real bond of brotherhood which united them with students of other lands through the World's Student Christian Federation. The success of this first meeting gave them impetus to continue the meetings once every month, with other lecture meetings for students, and through these efforts they came to organize a Tokyo Christian Students Federation in March 1946.

Christian students in the Kansai district also show signs of activity. In one of the colleges in that district, one religious campaign extending for three days attracted the participation of 4,442 students. A district summer conference is being planned for the middle of July. Evangelical movements by students are also reported from Nagoya, Kyoto, Kobe, Osaka and other student centres.

With the revival of student activities in colleges and universities, the boys in the middle (high) schools have also been encouraged. Assisted by sympathetic middle school leaders, they held their own joint worship service on December 2, 1945 at Joshi Seigakuin, Tokyo, with an attendance of about 400 boys and girls. This successful meeting was followed by another joint Christmas service on December 23, 1945 creating increased enthusiasm among these boys.

A new organisation is built

A new national committee has been formed consisting of ten members, ministers, professors, and leaders of student work, both men and women. The committee had its first meeting on January 26, 1946. The greatest hindrance or obstacle for the movement is that the present generation of students have never known the Student Christian Movement as such, and have never enjoyed the fellowship of the World's Student Christian Federation. The majority of them do not even know that there has existed such a world-wide movement of Christian students.

It was, therefore, decided at the first committee meeting that first of all Christian students should be told about this movement and what it had accomplished so far. In February and in April we had gatherings for Christian students in Tokyo and explained the history of the Student Christian Movement and its relationship with the World's Student Christian Federation. After that the students had a period of discussion in small groups. The questions discussed included Christian love, Sin, Students and Society.

After these discussions a student council was organized each member representing a college unit. By this time units of the Student Christian Movement had been organized in nearly all Christian colleges and in some non-Christian ones. Since then this student council and the leaders' committee have worked together. The Student Council has not only done the planning of activities for the movement but has put a great deal of emphasis on Christian fellowship. Committees of this kind will before long be organized in different areas. Then it will not be very difficult for the movement in various areas to be united into a strong national movement.

Under the auspices of the Tokyo Christian Students Federation a Summer Conference was held in Tokyo July 1-7, 1946, with 140 in attendance including both men and women students. These students themselves conducted the conference and the main theme of discussion was "Christian Students' Reflection and Their New Departure". The following scripture text was selected to guide their thought: "In the world ye shall have tribulation : but be of good cheer ; I have overcome the world." Through

their discussions, thinking and prayers, they were given stronger conviction and faith to go into their field of life, as sons of God, and make their contribution in the reconstruction of their motherland based on the Gospel.

Another retreat sponsored by the Student Y.W.C.A. was held for a week (July 15-20, 1946) at the Y.W.C.A. camp by the side of a beautiful lake. It was for Student Christian Movement student leaders representing most of the girls' colleges in various parts of the country. Considering the present food conditions it is something to be marvelled at to have a retreat like this.

To answer very earnest requests sent in from affiliated Y.M.C.A. s, the reopening of the Summer Conference at Tozanso is also now being considered seriously, and may possibly be held in the first part of September, when the food situation may be slightly mitigated.

Student Life in Post-War Japan

Student life in post-war Japan is full of many difficult problems. The food situation is getting worse daily. All schools and colleges have recently closed for three months, primarily because of lack of food for the students. The inflation is terrible. Many books were lost in the fires, and their prices are now ten times more expensive than they were before, and even at those exorbitant prices some of them are extremely difficult to get. The craving for Christian books is very keenly felt, and the New Testaments given to us by the goodwill of American Churches are very warmly welcomed. The rooming accomodation is very inadequate, some had to sleep in the corner of their school room without any blankets even during the winter. Surrounded by these problems Christian students hold fast their faith, and stand up courageously for evangelism.

With the end of the war the ideology that had governed wartime Japan has been completely done away with and a new ideology of democracy of the American type is taking its place. How to get adjusted to this sudden change of ideology is one of the most serious problems that face the students of today, who have grown up in a society governed by the ideology of nationalism and militarism.

Along with those problems mentioned above, Christian students are facing now even more grave problems coming out of the development of communism in Japan. At present the Communist Student Federation is organized in almost every college and university, and they are challenging the Christian students in Christian schools, no less than elsewhere, with their characteristic propaganda and strategy. It cannot be said that the big majority of students show much interest in, or sympathy with, communism but the lectures of communistic professors usually attract many students. In these days of spiritual and mental chaos students, especially Christian students, are groping to discover the true way of life that will enable them to live their life fully and triumphantly. Their questions are like the following: What is life? What is the state? What is the individual in relation to God and to the state? What are we to do as Christian students for the rebuilding of our nation after such a miserable defeat?

One development of major significance is that suffrage has been given to women, and some of the universities have already opened their doors for the first time to women students, who are now studying there side by side with men. Hitherto all education in Japan has been separate for boys and girls, from primary schools through the university, and social relations between men and women students have been restricted and difficult.

To supply much needed room for students, plans are now pushed ahead to provide at least one student dormitory to each college, with accommodation for ten or twenty students. Such dormitories might be used for student gatherings, such as evening services, study groups, etc., making them the center of student activities of the college. With the addition of Christian libraries the usefulness of these places may be greatly increased, but the realization of this desire requires us to overcome almost insurmountable difficulties.

The health of students has been greatly impaired, due to under-nutrition and overwork, since the latter part of the war. The number of students suffering from T.B. is increasing with alarming rate, but the measures taken by the government are entirely inadequate to cope with this grave situation. It is hoped

that the activities of Christian medical students in Tokyo, Kyoto and Nagoya may be able to make some contribution in this field.

In concluding this account of the movements of Japanese Christian students and their life after the war, the prevailing conviction among Japanese Christians, that we are entrusted with a special task as Christians in rebuilding new Japan, should be emphasized. For this huge responsibility we sincerely seek the prayerful support and co-operation of the fellow members of the Federation in other lands. We very greatly hope to have a representative of the World's Student Christian Federation come to Japan for a period of time in the near future.

The Church goes to the Campus

Within the past six months University Christian Missions have been held at fourteen colleges and universities throughout the country. Sponsored by the United Student Christian Council and the Department of Evangelism of the Federal Council of the Churches of Christ in America, the Missions made use of seventy-five leaders. Informal discussions, classroom sessions, faculty meetings, and a great variety of other approaches were employed. This was the first large-scale effort of its kind since 1940.

Just what has been accomplished by this project? Of course the answer is not the same for each campus, and some aspects of the work were inadequate. However, hundreds of statements from visiting leaders, administrative officials, faculty members and students reveal that, in varying degrees, the Missions were effective in the following ways:

Interest in Religion was aroused — The Missions definitely aimed to reach the "un-reached". At the University of Texas more people were present at the Mission convocation than came to hear Grace Moore, Fritz Kreisler, or Admiral Nimitz in their appearances. During most Missions religion was discussed not only in scheduled meetings, but in campus hang-outs, fraternity bull sessions and even in the gossip

columns of student papers. At some colleges one could scarcely enter a dormitory at any hour of day or night (except between 2 to 6 a.m.) without encountering discussions about Christianity. From a state university of nearly 15,000 enrollment comes a statement that practically every student was reached. Perhaps that was not literally true there, but it was certainly the case at smaller institutions. A campus of 5,000 reports: "The Mission touched intimately a larger number of students than had ever been reached before. We are still talking about it."

Understanding of Religion and its Relationships was increased — "We have seen a new meaning in the practical side of Christianity... It can be an active affair on our campus."

"Students are learning to relate personal religion to social action — something sorely needed in our unhappy world."

Such quotations are eloquent of new understandings. The humor and congeniality of the leaders, their "different" approach; the winsomeness of their faith; the depth of their conviction; their interpretation of the church — these impressed students and faculty.

When leaders entered classes in such subjects as agriculture, science, literature, and drama, students learned to appreciate the relevance of their Christian faith to all areas of life. Questions concerning the relationships of religion to science and philosophy were frequently straightened out. Students were helped to see that the anti-religious arguments of a cynical professor were not unassailable. They learned that Christianity has answers to mechanistic or rationalistic interpretations of life.

Some Students were led to a more complete Dedication of Life — The experience of this indicates that, to some extent at least, we are finding the secret of evangelism on the campus. To be sure, there was nothing new about the final commitment services in daily assemblies at smaller schools. At these, many students were led to dedicate themselves more fully to Jesus Christ and His way of life. More effective, however, appear to have been the daily discussions in dormitories,

through which leaders helped students clear away their doubts and perplexities. To some extent this was an intellectual process. Even more, however, faith was communicated through the contagion of Christian personalities. One student expressed it this way: "The association with the leaders was invaluable. They had a happy atmosphere about them; they had the hold on life I want to have... They helped us to find God."

A small but significant number of students were influenced during the Missions to decide in favor of church vocations. On one occasion a senior rushed to a leader and exclaimed "I'm going to be a missionary; I'm going to China; and it's all your fault".

Faculty Members were frequently stimulated to consider Religion more seriously — Several professors stated that the faculty sessions caused them to reflect more carefully upon how their teaching affected the religious life of the student. Some who had previously dismissed religion lightly came to realize the need for reckoning with it more adequately. Another type of contribution is expressed in these words: "The whole week gave me a new impetus in my teaching and a new purpose to serve these students who are hungry for guidance".

Campus Religious Life and Activities were strengthened — By revealing local needs and opportunities, a Mission was usually the occasion for student religious groups to evaluate their work and make concrete plans for the future. The establishment of cell groups, regular vespers, work projects, student religious councils, and dormitory religious libraries were some of the results. On at least two campuses increased church attendance has been attributed directly to the Missions. In addition, local student workers received valuable training in methods of religious emphasis. Thus one Y.M.C.A. Secretary stated: "It helped us to see our needs and to meet them".

Local Unity and Co-operation were promoted — The Mission provided a concrete means of realizing in action the structural unity exemplified by the United Student Christian Council

and local religious councils. Better understanding was achieved among different groups on the campus. In the smaller colleges a high quality of school spirit was fostered. When Missions were held at two or more institutions in the same city, these were brought closer together in facing common problems.

Visiting Team Members were benefited — The Student Work Secretary of one denomination writes: "I learned much that can be used in my own work. I particularly enjoyed the relationship with fellow team members. To be together in such an intensive effort over a period of days for such a fine cause brings something out of people that cannot be obtained in casual contacts or committee meetings. I feel that University Missions do as much for the team members, as the members do for the campus."

Another leader states: "The Mission was a period of spiritual enrichment... It was one of the most significant weeks of my life."

Campuses were stimulated to conduct or improve their own Religious Emphasis Weeks. Nearly all schools visited this spring plan to hold their own programs next year. In addition, other schools which cannot be included in the Mission schedule are being aided in various ways by the National Committee. A large number of letters evaluating this year's Missions have been received by the National Office. These contain many suggestions for improvement. It is hoped that from this experience, the contribution might be made which is suggested in these words by one of the leaders: "I feel very deeply that out of the University Christian Missions some positive recommendations should be made to our various denominational headquarters, informing them of the actual student religious situations and offering constructive suggestions about making the churches more effective with young people".

Future Missions — Already the National Committee has scheduled 25 Campus Missions for the 1946-1947 academic year. Next year will present the greatest year among students the churches have ever had.

PHILLIPS P. MOULTON.

BOOK REVIEWS

THE CHRISTIAN SIGNIFICANCE OF KARL MARX. By Alexander Miller. Student Christian Movement Press, London. 6s.

I expected a great deal from this book of Lex Miller's, for there is no more urgent, no more burning question for the Christian today, than that of his attitude to marxism and the communist parties that profess it. I must confess that the book disappointed me. And yet, from the very start, the question is clearly stated: we Christians must not shut our eyes to communism, because "it has strength and coherence enough to win some of the best of our people", because "communism is a very live option for our contemporaries", "a momentous fact of which Christians are bound to take account". Further, to reckon with it means to examine it faithfully and objectively, and not to put up a communist straw man so that, with Hallelujahs and Christian "Huzzahs", we can knock him down again. It is not even in the first place to find a Christian answer to communism. Rather it is to expose ourselves to the full impact of marxism, so that it may have its full chance to convince us."

Lex Miller does not summon us to the impassive clarity of the learned recluse in his ivory tower, but rather to the confronting of communism with whatever is most vital in our Christian faith. The Christian today is up against an adversary who no longer speaks the language of an out-of-date idealism, which shut its eyes to human conditions; for the communist goes out to seek man in the very abyss of his fallen state, and of his fatalities, and speaks to him of the building up by human means of a society which shall be truly human and according to the facts of scientific reasoning as well as to the hopes of the human heart. We have nothing to do today with mere absurd

puppets ; we are faced with fighters who are sure of their facts and have no illusions about man or the world, with men of flesh and blood who say *no* to the Gospel because they believe in a better gospel, which has lost everything that is irrational and transcendent, — which is human and fully human.

Lex Miller begins his book with a faithful study of marxism. But even at this point the reader feels some embarrassment. For it is not really marxism which the Christian must face ; it is the communism of the Third International, or rather the communist as he is met in the political and cultural life of the world. To be sure Marx remains the avowed master of the Party, but its force and attraction come from another source. Lex Miller knows this very well. His opinion as a layman is, as he says, that “nothing essential to the marxist analysis depends on the validity or otherwise of this theory (of economics)”. It is a serious matter in dealing with the work of a man who himself pretended to be the founder of “scientific socialism”, to divorce in this way the economic elements from the social, political and philosophical. Karl Marx himself said, and Lex Miller quotes him as saying : “To understand the world is to be able to change it”. If the marxist economic system does not stand up to modern criticism, and I have the feeling that Lex Miller is not far from admitting this to be the case, it is because the cornerstone of the marxist building is at fault ; and with it will collapse the entire system which holds together both sociological explanation and revolutionary action.

I shall take upon myself a fairly searching criticism of Lex Miller on this point. It is certainly unreasonable to put on one side all analysis of marxist economics under the pretext that this is not the place for it nor is he competent to make it. This seems to be inexcusable flippancy in a writer who suggests further that the only way to treat communism seriously is to read “the marxist stuff”. Besides how is he justified in the assumption that the economic validity of marxism has nothing to do with dialectical materialism, when he does not give even the most summary exposition of it ? The lay reader has the right to ask whether by this Lex Miller does not misrepresent the thought of Marx himself. But that is not all. After the avoidance of any controversy about economic technique, the author uses the

marxist economic analysis in the picture of "the twilight of capitalism" which occupies the entire third chapter of his book, when he describes the historical fatality which leads all industrial capitalism towards aggressive imperialism. The entire analysis, otherwise lucid and objective, which he gives of the marxist doctrine, and particularly of the ideas of economic determinism and historical materialism, is vitiated by the absence of a critical study of the theoretical basis of his socialism. It is impossible to write of marxism in 1946 and ignore the fact that specialists consider his economic thought as out-of-date just in so far as, (curious fatality of marxism itself), it is fully determined by a peculiar historical form. As a present-day economist puts it "this dates from the era of coal and steam... an epoch before the mobilisation of capital, and the development of limited companies.

It may certainly be held that a very different economic analysis might have illustrated the dialectic materialism of Marx; and the reader may well expect at least a study of the problem; indeed he has the right, even in thanking Lex Miller for his practical *résumé* of the marxist philosophy, to refuse to allow him to dodge the point and say that "marxism maintains itself as a scientific sociology, affording a key to the developing historical process and a valid account of the contemporary situation".

Lex Miller fails in one sense through lack of a critical spirit. I see a further sign of this in an apparent desire to give in to marxism on its own ground. Of course the Christian must remember that his struggle for faith, and his witness, cannot take place on the apologetic plane, since God is not "the God of philosophers nor of the wise". Do not let us attempt to convince scholars or philosophers by arguments borrowed from their intellectual and rationalist arsenals. But that is a long way from a cheerful admission that the marxist analysis is indispensable for the interpretation of history or is the last word in sociology.

Without referring to certain passages which recall a pure soviet hagiography (there is for instance one superfluous reference to the execution of Rosa Luxembourg), Lex Miller accepts too easily the logical *tour de force* which the communist theoreticians employ to preserve the myth of the infallibility of Marx. I admit

too that I find rather summary the way in which he affirms the appearance of fascism and national-socialism as "perfectly consistent with basic Marxist doctrine". Why should we not recognise *honestly* that, although the philosophical system, the sociology and even the economics of Marx remain one of the first monuments of human intelligence, as well as one of the most coherent and most logically ordered, he still lacks what the hegelianism of which he is the rebellious heir also lacked, and that is a sense of the inevitable conflict within man, the perception of those intellectual contradictions, which always prevent the philosophers from reducing man to a perfect unity. It would certainly be absurd — for the Christian it would be pure heresy — to deny that selfishness is one of the dominant elements in our make-up. We do not even need to refer to the assertions of modern non-marxist psychology that man is not wholly explained by material conditions; surely the ideas which the existentialist philosophies have once more given prominence — ideas of risk, of commitment, of excess, of liberty — recall them clearly enough.

To go still deeper, what I cannot accept in the analysis of Lex Miller, is the implicit recognition of the idea of objective science. Quite apart from technical controversy, we cannot accept by itself the term "scientific sociology" with which marxism disguises itself, since the very idea of science is itself today open to question. The existentialism of the philosophers, the relativism of physicists and historians, and modern thought itself, tend to admit the imperfect and limited nature of human reason, and in every domain we come up against paradox and absurdity, the contingent or the unknowable. Frequently the orthodox marxists look like belated scientists who cling to their naive and anachronistic confidence in reason, a confidence which is only possible to science in its infancy. I do not wish to rob anyone of this confidence, but I should like to be told that it exists and to be told why. Otherwise I shall have to rebuke Lex Miller for appropriating as his own the scientific postulate of marxism and propounding in principle that history is rational and follows a course which is logical and therefore foreseen. Briefly, in my opinion Lex Miller makes too short work of the philosophical criticisms which are arrayed against marxism.

He does, it is true, analyse some of them, but only to reject them after a superficial survey, while he neglects far too many.

Now what relation have all these considerations to the issue between the Christian and communist? The real dialogue, the real battle, is being fought out on another plane. That is the fault I have to find with Lex Miller. The problem of marxism is no longer, if it ever really was, a question of a philosophic or economic technology. Marxism has long ere now been seen in the guise of a new religion, and out of a scientific or rational system. Or rather it avows itself to be a religion of science, of reason and of mankind, based on a certain number of irrational postulates, and, in the perfected form of contemporary totalitarianism, uniting the masses round a myth which cannot be reduced to mere logical deduction.

It is surprising that Lex Miller, while analysing among others Koestler's criticism of marxism does not place more emphasis upon the religious features of 20th century communism, which make it a sort of defaced copy of Christianity. He knows it well enough, for he compares the attitude of convinced marxism in these words: "that it is no use trying to understand abstract theory... but the basis of a revolutionary movement", with the evangelical statement that he alone who does the will of God knows that Christianity is true. The party member believes in historical materialism and economic determinism, he is a fanatic of logical reasoning like Koestler's Rubaskow, but only because he has made an initial act of faith, in the most emphatic sense of the word. He has acknowledged once and for all the perfect intelligibility of the world on one hand, and the complete subjection of the individual to society on the other. Everything else flows from that.

Marxism sets itself up as a religion, with its holy books: Marx, Lenin and Stalin; its Church, the Party; its eschatology, the patiently prepared and awaited coming of the society without class or state. How is one to understand the communist, if one does not recognise in him the believer who, without a logically valid reason, has devoted himself, body and soul, and with admirable self-abnegation, to the coming of a human kingdom, the Kingdom of Justice? Or how is one to understand the particular shape worn by this idea of justice in the communist

perspective, if one does not see that it proceeds from the unconditional statement that material distress is in itself the manifestation of evil, and universal abundance the aim of all human dreams as well as the necessary setting for the expansion of personality? "The day will dawn when..." these words constantly recur on the lips of communists; and just as the Christian awaits the coming of the Lord in His glory, so the communist, with all the certainty of which a human faith is capable, awaits the coming of Man, finally delivered from economic bondage by the arrival of history at the end of its logical evolution.

I have spent too long on Lex Miller's analysis of marxism. It occupies more than half of his study and is also the most contentious section of the whole. Let us now come to the two closing chapters which deal with the attitude of the Christian to marxism. Lex Miller is here on surer ground because here he is criticising marxist thought as a Christian. We must agree with him that, in its insufficiency, the marxist analysis is but one among several interesting techniques which has its value for Christian reflection. The weak point of his argument is in the effort he makes for a positive Christian attitude to politics, for a social ethic of the faith. He is here guilty of a lacuna. He does not seem to believe in the possibility of a real Christian conception of politics. It is from this scepticism that the defects of his book really come. A Christian doctrine of the state is discussed, to be sure, but it merely defines the framework within which the public life of the Christian is lived, and marks the bounds beyond which he may not pass. What happens within this framework and these boundary lines? Lex Miller appears to take the Christian conception of love as the criterion of his political and social thought. Here is matter for a long theological discussion. I must limit myself in this review to saying that in the biblical perspective, love seems to me to be more characteristic of the life of the Church than of the life of society. Not that it is absent from the latter. The Christian is witness to the God of love in the human community and not only in the Christian community; and the law, which seems to me to be more directly concerned with social life, is summed up in a precept of love.

It is still the case that Lex Miller sometimes seems to make little difference between the rules which must govern the life

of a Church which should be the prophetic symbol of the Kingdom, and society which is, thank God, in no sense a prefiguration of that same Kingdom. There are moments when he seems to imagine that the political activity of a Christian ought to aim at the establishment of that Kingdom, both when he talks of "devotion to revolutionary aims", and when, apart from a discreditable political indifference, he can see no alternative but an absolute pacifism which makes an abstraction of sin, or a marxism which calls man to become his own God and to save himself by the cynical acceptance of all means to realise a transcendent faith. Lex Miller's Christian political attitude seems false to me by reason of the titanism which it presupposes, or, if one prefers to call it so, it errs by its utopianism.

I have said elsewhere what I meant by Christian political realism, and what the Christian ought to think of the idea of revolution. I must reproach Lex Miller for not being a realist in politics because he does not know how to limit himself to modest aims, and so lays himself open to those who declare political action to be vain. I think with them that justice is not in the political domain. But my conclusion is not that the Christian must not take part in politics. I share with Lex Miller a sense of the urgency of the presence of the Christian in the political arena, but I do not expect great results from it, as he sometimes seems to do. I want no revolution to install justice; I am content with the continuance of a society which is relatively livable, one, that is to say, in which the Christian has still a place. I can only admit of revolution, of disorder, as an extreme emergency, when, in the words of Martin Luther as he broke with the Roman Church, "I can do no other". But at the same time I do not think we can avoid the definition of the essential bases of a Christian political attitude because I do not accept Lex Miller's definition: "the political struggle is concerned with human and not with Christian problems as such".

We must be realists and not demand that the State should incarnate the justice of God in its perfection. At the same time we must witness to a full divine transcendence, affirming that the political attitude of the Christian is demanded by factors which are unrelated to the data of all human wisdom. Above all, and this is the last criticism I shall make of Lex Miller, we

must always bear in mind, more than this book does, the eschatological conception of history ; it is this conception which leads us to that realism, sometimes a little disillusioned in attitude, which makes of us "wanderers and sojourners on the earth", belonging already to another city and living as if we did. Here too we shall find the strength which will free us from all marxist fatalities, "these elements of the world", as the apostle says, and lead us into "the glorious liberty of the children of God".

PHILIPPE MAURY.

THE TASK OF THE CHRISTIAN IN THE UNIVERSITY. By A. John Coleman. A Federation Grey Book. S. Fr. 2.00. 2s. 50c.

This Grey Book on the University does exactly what should be done at this stage in the discussion of issues which are still new to the Federation. It raises questions more than it answers them. It is comprehensive. It calls attention to a great deal of literature on the subject. It is radical and searching in its approach, giving the benefit of the doubt to very little in the universities as they are. It is both compact and readable. The conception of the university is broad enough to include "any institution of higher education in which an S.C.M. of responsible adults could potentially exist". I judge that "responsible adults" would also be given a broad interpretation.

John Coleman has given most of his attention to this problem for the last two years or more. He knows university life in both North America and in Europe. He knows it from the point of view of both the faculty and the students. He has been able to gather together here almost all of the important criticisms of the university that one hears from either faculty or students. He has studied the history of the university and has included a chapter on that subject which will be news to most contemporary inhabitants of universities. He gives attention to the dominant faiths in the university, to the chaos of the curriculum, to the motives that control students, to the prejudices of professors, to the type of community life or to the lack of any community life within universities, to the relation between the university and

society, to the problem of social justice in the opportunity that various classes have to attend the university, to the function of the S.C.M. He finds little that is good and the reader may sometimes feel that his generalisations are too sweeping, but that is just where discussion of the book should begin and it was written to provoke discussion.

The chief emphasis is on the relationship between faith and the whole intellectual life of the university. Coleman takes very seriously Arnold Nash's indictment of the university for its claim to be neutral and objective when it really operates on the basis of a faith — "liberal rationalism". I think that Coleman is clearer on one point than Nash is in his book on *The University and the Modern World*, namely that he does not want to abandon the attempt to be objective so long as one is honest about the limits of one's own objectivity. (Nash has later made this point clear.) In fact in looking for a name for the kind of university in which he believes he says with serious humour: "In a dark moment it occurred to me that *Universitas Peccatorum* was the term for which we are looking". In other words, awareness of the ways in which the human mind is conditioned by sinful and finite perspectives would be the chief mark of the university community. That is hardly enough but it would be, I think, the best way of securing that degree of objectivity that is attainable.

It is a welcome characteristic of this book that the author does not use the ills of the university, particularly the misuse of reason by the professors, as an excuse to plunge into some form of anti-rationalism. He rejects as the main goal the idea of a confessional university though he admits that there is a place for some institutions of that type. He uses as his label for the ideal university: "The Integral University". He says of this: "The term suggests to the author a university that has a unity, both in its teaching and in its community life; a university which has integrity, eschewing all dishonest thinking and self-deception, which tries to be what it is and nothing more, clear as to its basis and committed to its basis; a university which, rejecting any sectarian line (whether Liberal, Calvinist or Marxist), attempts to see the whole truth wholly — it has a synoptic view".

In that description I fear that Coleman has allowed his words

to outrun the reality. The only unity possible in such a university would be a unity of form or method but not a unity of faith or content. But what Coleman really means is shown on page 46 where he discusses the intellectual virtues, following Baron von Hügel and Dorothy Emmet. Those virtues include in von Hügel's words: "candour, moral courage, intellectual honesty, scrupulous accuracy, chivalrous fairness, endless docility to facts, disinterested collaboration". It will take more than these virtues in the present confused world to provide a synoptic view. But Coleman is right that it is more important for a teacher to value these virtues than to subscribe to a particular confession. A university without them is intolerable. I suspect that a good many of the much abused "liberal rationalists" do have those virtues, but it is quite true that they abandon them when they make liberal rationalism into a faith in man as self-sufficient and assume that only that faith is compatible with the intellectual virtues.

The place of Christianity in a university that is integral in this sense will depend chiefly on two considerations: 1) the kinship between the intellectual virtues and Christian humility which is the result of the Christian faith that man is a creature before God and 2) the extent to which the atmosphere created by the appreciation of these virtues is one in which the Christian or the group of Christian students or professors has the best chance to live by faith in Christ in the university community. I have one reservation about this whole discussion. I wonder if the intellectual virtues have enough positive content in them to protect a university community against false absolutisms and whether in practice the best safeguard of the intellectual virtues themselves is not Christian faith. Yet, in our pluralistic culture we can hardly expect a university as a university to be positively Christian. Another difficulty lies in the fact that any group of Christians seems to need to be subjected to outside criticism if they are to remain loyal to the intellectual virtues. This dilemma is the place where the S.C.M. must begin.

JOHN C. BENNETT.

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